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Contact

37th year of publication, no. 1851
September 3, 1982

A MEMORABLE WEEK AT GULL LAKE: *Two of the children at Sonshine Camp, at Gull Lake, Alberta, were obviously very pleased to be able to pose with their counsellor for the magic eye of the camera this past July during their week-long camp. The youth camp was organized and operated by a special committee of the Rehoboth association for the mentally handicapped of Alberta with the assistance of senior high school students and other individuals who took time off to counsel the children on a one-to-one basis. Everyone involved in running this camp and in the camp for adults the following week, did so free of charge. See page 12 for the story.*

A survey of approaches to Evangelism

(RES) — A group of six people, three ministers and three elders, members of the Reformed Church of South Africa (GKSA), recently visited the USA, The Netherlands and Belgium to inquire into different approaches to evangelism in reformed churches. In The Netherlands meetings were set up with representatives of the Reformed Churches, the Reformed Churches Liberated, The Netherlands Reformed Churches, the Reformed Alliance and the Christian Reformed Churches. In Belgium the six attended a seminar on church growth conducted by Prof. G.W. Peters. In the USA they visited Dallas, Texas; Fort Lauderdale, Florida; and Grand Rapids, Michigan. The materials and methods produced by the Board of Home Missions of the Christian Reformed Church impressed them more than all the different approaches of the churches they studied.

The biblical content was thorough and the practical application of well defined reformed principles in the Chr. Ref. Church materials was excellent. In the group's opinion the Congregational Evangelism Training program — a program of thorough theoretical and on-the-job training for house visitation and personal conversation, the Coffee Break Evangelism — a program of community evangelism Bible study, and the Discover Your Gifts program — designed to stimulate every-member-involvement in the ministry of the local church in the world, with slight cultural adaptations can be used very effectively by any reformed church of our day.

The group was astonished at the lack of zeal for evangelism in some Reformed circles in The Netherlands, the fear to call unconverted people to repent and believe in Jesus Christ as Saviour and Lord and the sole emphasis on changing structures as the fulfillment of our call to evangelism.

It was their conviction that many churches may benefit from the training courses of the Chr. Ref. Church Board of Home Missions and they plan to translate and adapt some of these programs as soon as possible for use in South Africa.

Gereformeerd Weekblad is no more

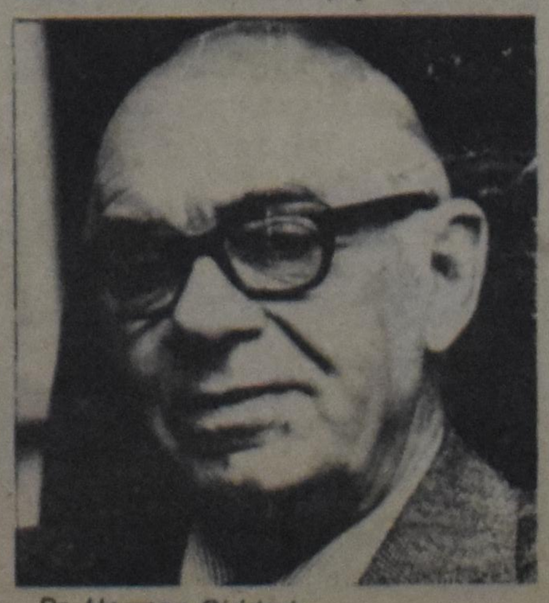
(RES) — After 37 years of publication "Gereformeerd Weekblad" (GW) has folded. The first issue appeared on July 6, 1945, only weeks after the complete liberation of The Netherlands after World War II. The final issue bears the date June 25, 1982. For financial reasons, caused by a diminishing readership, the publication was no longer feasible. It has also proved impossible to find a new editor for Prof. J. Plomp, who, at the age of 70, wanted to resign.

The pages of GW reflect the spiritual and theological developments in the Reformed Churches in The Netherlands (GKN) in the years between 1945 and 1982. This Dr. Herman Ridderbos, for many years editor and author of the familiar rubric "From Week to Week," pointed out in the lead article of the final number. In 1945 the Reformed Churches reeled from a double shock: the ruins and breakdown left in the aftermath of World War II and the brokenness of the churches left by the split in 1944 when thousands under the leadership of K. Schilder and S. Greydanus left the church and formed the "Liberated" Reformed Churches. It was then that a group of theologians dared to start a new publication called GW. The subtitle added to it was significant: "... for the promotion of the interests of the Reformed Churches in The Netherlands."

In those early days the focus of the writers (J.H. Bavinck, G.C. Berkouwer, G. Brillenburg Wurth, K. Dijk), was primarily inward, upon the Reformed Churches. Later the perspective broadened and became more ecumenical. Despite this diversity, those filling the pages of GW wrote from a common understanding of what was meant by "Reformed" and for a church which, despite its brokenness caused by the schism, had a unified outlook.

Ridderbos now asks the question why it was possible then to produce a paper from a commonly held Reformed perspective but is not possible now. The changes that have come about in the intervening years are mirrored in the subtitle of the paper. Beginning as "GW for the promotion of the interest of the Reformed Churches in The Netherlands" it became "for the upbuilding of Reformed life," and in the final years it was simply said to be "opinion paper for Reformed life." The common basis and oneness in perspective that marked church life in the earlier years had disappeared.

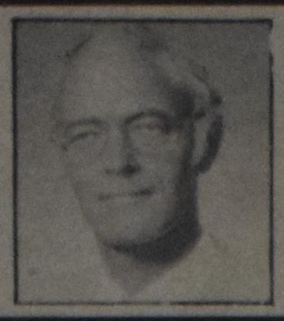
Said Ridderbos, "That which gives me concern is the spiritual confusion which slowly makes not only Reformed life but also the Christian life and confession more and more undefinable and indefinite." Alas, the periphery of the church has become more vague and the centre more empty!



Dr. Herman Ridderbos

Viewpoint

A Gospel with healing in its wings



Louis Tamminga

Editorial

In a previous editorial I sketched the affects of world poverty on world missions and missionaries. I mentioned that most mission work is conducted among people of the Third World for whom every day is a painful struggle for survival and the consequences of these dire situations on the missionaries. They cannot ignore the reality of suffering, they must address the problems that surround them, they must bring solace in Christ's name. But the question is to what extent can missionaries minister to the needy? I ended by suggesting that we examine some underlying principles which might shed some light on this problem.

In June, 1982 an important one-week conference of fifty prominent evangelical thinkers and leaders from 26 countries took place at the Reformed Bible College in Grand Rapids. The entire conference was devoted to a study and discussion of the church's task in the world: how the church comes to grips with the needs of its surroundings as it brings the gospel of good news.

A distinction was made at the conference between evangelism and social responsibility. In fact, this distinction was taken up in the name of the conference: "Consultation on the Relationship between Evangelism and Social Responsibility."

The convention was jointly sponsored by the Lausanna Committee for World Evangelization and the World Evangelical Fellowship. Numerous papers were submitted on this important topic, and then discussed in small groups and plenary sessions.

The convention concluded that three kinds of relationships could be recognized between evangelism and social responsibility. Availing myself of reports in *Missionary Monthly* and the *RES News Exchange* these relationships could be described three ways. First, "social action should be the consequence of evangelism. When a person becomes a Christian, his new life manifests itself in service to others." Second, "social action can be a bridge to evangelism. It can break down prejudice and suspicion, open closed doors and gain a hearing for the gospel." Third, "social action is a partner of evangelism."

Other people have made these points before, but they are still worthy of consideration since there is a lot of truth in them. As only a good tree can produce good fruit, there will be no health for society unless people receive healing of their souls. And, yes, at the same time our deeds speak loudly too. Unless we practice what we preach our confession is hollow. A missionary of selfless grace and goodness will draw people to his message, with the result, as the third point has it, that evangelism and social action are partners.

All this holds for the church as a whole. It cannot preach in blindness to needs, but must bring a gospel with healing in its wings.

It is no small thing for evangelicals of 26 countries to agree on such statements especially since several of them came from a fundamentalistic background. Fundamentalism has often been guilty of splitting life into two realms: a spiritual one and a material one, the spiritual realm being the more important. Fundamentalists have usually been concerned more with conversion than with the restoration of the convert's daily life. But the convention at R.B.C. rejected such a split view of lire. Delegates, in fact, added a statement that said it all: "Evangelism and social action belong to each other, like two blades of scissors or the two wings of a bird." Yet some delegates still hesitated between the two horns of the dilemma of spiritual conversion as distinct from a redeemed life and redeemed relationship; they still spoke of eternal life as distinct from this daily life in society.

The implications for us are many.

We live in difficult times. Unemployment has a stranglehold on every nation, the future looks grim, there are problems in every home, the world groans in fear and distress. The danger is that we retreat in a peculiar survival type of materialism. But these delegates from the evangelical world said, "Live the new life, practice what you know from God to be so, let your whole life be a message, show great social compassion as you lead people to Christ, don't let your life be a one-winged bird." And from such a truly Christian mind comes a mission effort at home and abroad that is as biblically broad as it is biblically deep.

In the case of the Christian Reformed Church it means, among many other things, that CRWM (the mission arm of the church) and the CRWRC (the diaconal arm of the church) cooperate wholeheartedly, both in deep concern that the gospel is brought in word and deed. It means that missions will bring the gospel to people in their legitimate needs for love, security, justice, and fulfillment. Salvation has everything to do with those human needs.

Church programs can only fulfill this demanding task when those involved remain in meaningful contact with the individual missionaries. Missionaries are not lonely workers but spokesmen for the Body of Christ. They should confidently draw from the resources of that body to those who have such dire needs. And missionaries do not make individual converts who struggle on alone in a hostile society, but, rather, as Christ-confessors they experience the unity of believers, the one church of Christ, which brings them solace and relief, and through which they can reach out to others who need help.

Personal involvement in prisons, a key to new hope

by Michael Tulp

Mr. Tulp is a prison volunteer living in Orillia, Ont.

Many people worry about the possible implications of becoming involved with those who have been sentenced to serve time in prison. Precious few dare to take the first step of even contacting a probation officer to see whether they can help or whether there is an organization in or near their home community which could use volunteers to work with offenders.

An Ontario government booklet "Crime in Ontario" states that during the 1979/80 fiscal year about 3,800 volunteers were involved in various programs of the Ministry of Correctional Services. Two-thirds provided volunteer work in institutions while one-third assisted in probation and parole services.

During March 1980, some 3,200 cases, or almost 13 per cent of the total probation and parole caseload, was being supervised by volunteers. During that year there was an 18 per cent increase in the number of volunteers over the previous year.

A growing number of people are offering financial and prayer support to Christian ministries; such has been the extent of my own involvement. I was pleasantly surprised to meet an old friend and fellow Christian Reformed Church member who had taken his commitment one step further and had become a sponsor with M2/W2.

When asked how he became involved, this brother answered that initially he had served as a trained volunteer counsellor with Telecare Teleministries but after some time he had felt a need for more face to face, personal contact. When Harry Nigh, the Ontario co-ordinator, came to speak at his church, he had signed up. With others? No, he was the only one who did so that night. He then continued to tell part of his story.

My friend had been matched with a 21-year-old man, from the Province of Quebec, serving time in a Toronto area minimum security prison. Faithfully he visited the man once a week until a month or so before his release was due: the man then escaped, was caught and was transferred to Millbrook Penitentiary, maximum security.

This brother then travelled to Peterborough and continued to see him regularly. He stood by him, and when time came for his release and no lodging could be found to enable the man to go and look for work, he and his wife decided to take him into their own home.

A slightly unorthodox move this was, not normally expected of the sponsors. "That lasted only for one month," my friend told me with an apologetic smile, "though we all did our best, the differences between us were such that we had to let him go. He continues to come and see us, though, and even accompanies us to church."

Obviously this kind of work requires a great deal of patience and perseverance. Success may be minimal and frustrations aplenty, yet people are willing to take on the challenge. We cannot take on the system but we sure can bring hope to people, and provide them with a bridge to society and the church.

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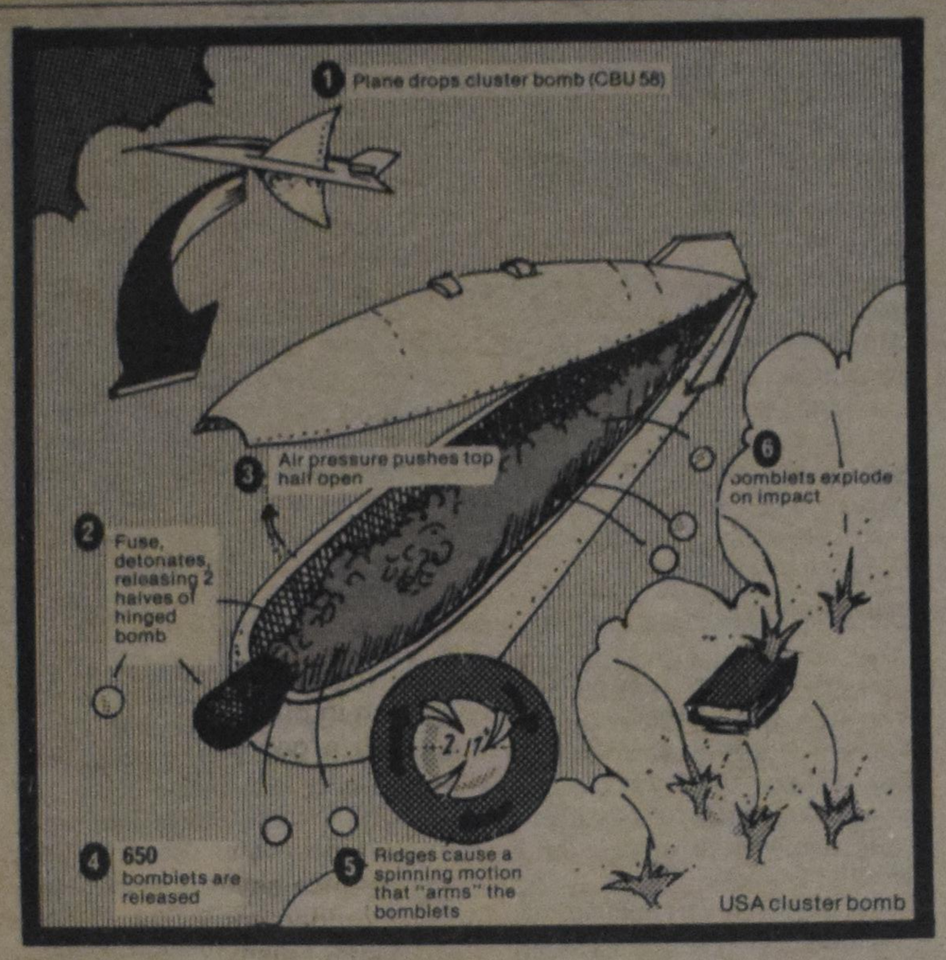
Letters

Israeli victories are not really very glorious

Dear Sir:
In his July 2nd article, "Onafhankelijksheidsdag," Rev. J. van Harmelen mentions that everybody writing about Israel admires the fantastic and unique victories of its armies.

My question is whether this admiration extends to the most recent exploits of the glorious Israeli army in Lebanon, where it has managed to kill ten thousand civilians, using American donated cluster bombs and a choice of other most sophisticated American weapons? And all this in the name of "self defense"!

The article implies that the Palestinians would have had nothing to fear from the Israelis if they had stayed in Palestine. Why, then, are the Israelis still confiscating Palestinian land and diverting the Palestinian farmer's water resources? And why are the Palestinian mayors, who are elected by democratic process removed from office and put under house arrest?


1 Plane drops cluster bomb (CBU 58)
2 Fuse, detonates releasing 2 halves of hinged bomb
3 Air pressure pushes top half open
4 650 bombiets are released
5 Ridges cause a spinning motion that "arms" the bombiets
6 Bombiets explode on impact
USA cluster bomb

This year many **Calvinist Contact** readers will visit Israel again. I wonder how many of them will make a side trip to Tyre and Sidon in Israeli-occupied Lebanon, where the stench of decaying corpses still hangs over the rubble: the smell of another Israeli victory.

P. Plaisier,
Jeddah, Saudi Arabia

Let's not look to the world for happiness

Dear Sir:
Regarding the decision from Synod with respect to dancing for God's people, it is true that one may not condemn things in this world as always being bad. But at the same time one must feel bad, for it is sad that Synod has to spend time on things like that. I'm sure that God is sad also that we who are his people, the bride of Jesus, are looking into the world for things to satisfy us or to make us happy. For Jesus' love is so very great and rich, and he has so much to offer us.

Allow me to asure you that when we only look to God for our needs and desires in this life that God will supply us more fully then we can expect to get it anywhere else. God is not only going to do that for us if we look to him for all of our needs, but God loves to do it.

But we must let God have his way with us. We must follow God to fill us with his love and greatness. If we do that we will never be sorry.

Your brother in Jesus,
George Soepboer,
Lambeth, ON

What determines changes in liturgy?

Dear Sir:
Perhaps we ought to discuss somewhat more the principles that (ought to) govern the liturgy in our worship services, rather than the practice thereof. You write ("Music Needs a Better Place in the Worship Service," July 30) that to prevent the reading of the law from becoming "horribly routine," it would be "sung meaningfully." By the congregation, I presume.

Now I believe there is general agreement among us that worship is **covenantal** in nature (set-up): God speaks and his people respond. The entire liturgy revolves around that principle. Now the reading of the law is part of God's speaking to us ("God spoke all these words, saying ..."). If that is so, how do you square that with having the law sung by the congregation? Liturgically that makes no sense and is out of place.

There are more of these things. As Rev. L. Verduin pointed out in **The Banner** sometime ago, "responsive reading" doesn't really fit into the covenantal pattern of worship either. And in what way does Boaz' greeting "The Lord be with you" to his workers, and vice versa "The Lord bless you". (Ruth 2:4) fit into the worship service? After all, it's not a meeting of the minister (leader) with the people, is it? I could ask questions too about the priority of "youth services," etc.

My question is: what governs our liturgy? Do we just do certain things because "everybody does it," because it happens to be the in thing to do, or is there some principle behind it? I think it's time this business gets cleared up a bit, lest everyone does what is right in his own eyes.

J. Tuininga,
Lethbridge, Alta.

Test those spirits of rock music

Dear Sir:
In "The Devil in Rock Music" (July 16, 1982), Mr. Bill Van Dyke seems to come to the conclusion that there is little, if any demonic influence in rock music and that there are even many decent secular performers that a Christian can listen to. I wonder what basis Mr. Van Dyke uses to decide what decent music should be.

If we use the world's standards, music and lyrics are decent whenever society accepts them as such. Christians, however, have a solid and consistent basis in the Bible from which to view all things.

Decent music for the Christian is music that will be consistent with God's word and, therefore, will be up building both spiritually and morally. Godly music cannot lie about life, but rather gives meaning and purpose.

Do the words and music of the rock performers listed by Mr. Van Dyke as decent reflect such biblical principles and God-glorifying themes?

Some songs may have social comment but if the views expressed are not based on scripture, they are only telling half-truths. Satan uses half-truths to influence us away from God by softening our attitudes and convictions in a constant bombardment of humanistic philosophies and ideas through music on both radio and television. The devil is, therefore, very much a part of the majority of rock and most of secular music.

I John 4:3 tells us that "every spirit that does not acknowledge Jesus is not from God. This is the spirit of the anti-Christ ..." Let us stop flirting with the devil but rather "flee from all this and pursue righteousness, godliness, love ... " (I Tim. 6:21).

Jim Wierenga,
Wyoming, ON

Keep the liturgy dignified

Dear Sir:
I would like to comment on "Conference on Liturgy and Music" and also on Mr. Knight's editorial of July 30th ("Music Needs a Better Place in the Worship Service"). We go to church to hear the Word of God and also sing to praise the Lord. Will we be more joyful and uplifted when we have to look at liturgical dance? Forget it! I feel happier to sing myself to praise the Lord. Let us not turn the church sermon into a show. We can do that on any other special day.

Do we realize that the organ is the king of all musical instruments, especially in church? I really enjoy it. We do not sit in church as "dumb" sheep either.

Grace Miedema,
London, ON

Larson's book on rock is a powerful contribution

Dear Sirs:
I, too, have read Bob Larson's book **Rock** and was grieved by Mr. Van Dyke's thoughts ("The Devil in Music," July 16, 1982) concerning it.

Throughout the book Bob Larson concentrates on educating parents as to what many of our children are listening to. Is this wrong? If parents would take the time to examine the content of their children's rock music, they would be alarmed!

Would we as parents allow our sons and daughters to be taught by a self-proclaimed bisexual, homosexual or drug user about his own personal beliefs on life? Or lend our homes to sex perverts for the purpose of teaching our children about love and sex?

These questions are absurd. Yet many parents do just that! The classrooms are their basements, living rooms, and bedrooms. The teachers are often rock stars, teenage idols.

Do we wonder why our teenage son or daughter balks at our authority and moral standards? Listen to the words of many of their records. Perhaps we need not go further than our own homes for an answer.

The perversion in these performer's lives will find expression in their music.

Besides exposing rock for what most of it really is, Larson also writes to the young involved in a loving and straight-forward way. He reminds them of their duty to honour and obey father and mother, and to shun rebellion which is like the sin of witchcraft. He also speaks of the rewards God bestows on those obedient to his will.

At the close of the book is a glossary containing the names of contemporary rock groups and their philosophies. I strongly urge that every parent and teenager read the book.

God has already used our copy in a wonderful way. One young man after reading half of it destroyed eighty of his rock records. To top things off, two days later he was lifted out of the uncertainties of part-time employment to a full-time manager's position. What else could he do but thank God for rewarding his obedience!

C. Van Kesteren,
Chatham, ON

West coast chaplain has vast array of literature

Dear Sir:
The two articles by Irwin de Vries on the mission to seamen (July 2 and 16) were excellent. However, the caption under my picture in the July 16th issue is incorrect in saying that I have a "small library of literature." I have a huge supply of literature valued at $30,000 all over our basement. In the picture I am standing beside a small part of the cassettes that we have in 50 different languages.

Rev. J.E.F. Dresselhuis,
Seaman's Chaplain,
Vancouver, BC

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Church

Pastoral Pondering

In Christ we are one

Sometime ago I attended a meeting of the local Council of Clergy of which I happen to be the chairman this year. We had invited Rev. Clair Clark, regional co-ordinator of chaplains in Western Ontario, to speak for us. Rev. Clark would like the Council to sponsor workshops designed to help so-called lay people in the area of visiting the aged and the sick and counselling the distressed. I believe the idea is a good one.

However, at the meeting one remark was made which rather distressed me, not because the remark was untrue but because it reflected a reality which ought not to be present among people claiming to be servants of the Lord. The remark concerned the division which presently exists in Sarnia between the Council of Clergy and a group that calls itself the Spiritual Life Fellowship.

I have had associations with both groups and, therefore, occasionally find myself asking where I really fit in. On the one hand, I find a true spiritual bond with those who belong to the Fellowship, as most of them belong to the so-called "evangelical" community. And, honestly, I also like to be known (as most Chr. Ref. Church people should) as an evangelical, a person who believes in the Bible as the infallible Word of God and Jesus Christ as my personal Saviour and Lord.

On the other hand, neither can I sever the contact with those brothers who belong to the mainline churches, like United and Presbyterian, for I do find a concern for the social issues within our society to which, I believe, Christians ought to address themselves. In many ways I find that the brothers serving churches of that particular wing of Christianity are also my brothers in Christ.

I suppose the distress I experience in this area is related to the fact that within the Reformed tradition there has always been an emphasis on both personal piety (as was expressed in the "Afscheiding") and also on communal social responsibility (expressed in the "Doleantie").

Of course, it is a sad commentary on the church community in Sarnia that we find such a rather deep division between community and fellowship among brothers and sisters who commonly believe in the Lord Jesus as Saviour and Lord. Whatever traditions separate us, can we not experience a deeper fellowship in Jesus Christ and through his Spirit?

Rev. J. Kerssies,
Redeemer Chr. Ref. Church, Sarnia, ON

Church hopping, never stopping

I notice quite often that some Christians partake in what might be called a smorgasbord-religion. They look at this whole vast assortment of religion and religious denominations and then pick and choose. They like the liturgical style of the Anglican tradition, the solid doctrines as confessed by churches within the Reformed tradition, the spirited enthusiasm of the Pentecostal churches. They may even appreciate the social emphasis within the tradition of the United Church.

Now, I would guess such preferences are somewhat understandable, but what happens quite frequently — much more than it used to — is the habit of church hopping. I've seen them going from one denomination to the other, from Christian Reformed to Baptist, from Baptist to Church folk or Pentecostal, and who knows where they will go from there. Some finally land all the way in the Roman Catholic Church. I do not know if anybody ever did a study on this church-hopping phenomenon. If so, it would not surprise me if it all tied into the contemporary lack of loyalty. Loyalty seems to be a word which has slipped out of our vocabulary. It is, of course, one of the reasons why marriages break up nowadays. The loyalty to the other partner is gone. If my needs are no longer satisfied, then I have to look for something else. Church-hopping may well be part of that lack in loyalty: denominational loyalty in this case.

The satisfaction of personal needs has gained preference over loyalty to one's church. Such was not the case with Luther or Calvin. They left the church of Rome because they were ousted outside of its fellowship. It was a question of being loyal to Christ or loyal to a dead, empty human tradition.

To the reformers the church was like a mother from whom one had received spiritual nourishment, from whom you did not run away because of your personal appetites, but only if the mother had become apostate. Until then you remained loyal to your mother for Christ's sake. That attitude, it seems to me, is a far cry from our modern religious smorgasbord dinners — and in my view it is preferred.

Rev. J. Kerssies
Redeemer Chr. Ref. Church, Sarnia, ON

Church News

Canadian Reformed

Called

— to Brampton, Ont., Chilliwack, B.C., and Neerlandia, Alta, Candidate H. Bouwman of Hamilton, Ontario.

— to Carman, MB, Candidate C. Bouwman of Fergus, ON

Address changes

Rev. M. van Beveren, 13904 - 86 St., Edmonton, AB T5E 3C1; phone: (403) 478-5852.

Free Reformed

Rev. H.H. Klomp of Zwaagwesteinde, The Netherlands, arrived in British Columbia on Monday, July 26th, and will stay until Monday, Sept. 20, D.V., to serve the congregations of Aldergrove and Pitt Meadows for a period of 8 weeks.

Rev. Drs. G.J. Van Rookhuyzen of Maassluis, The Netherlands, arrived in Ontario on August 3. He will serve the congregation of Toronto for some time during the summer.

Christian Reformed

Accepted

— to Niagara Falls Rehoboth Chr. Ref. Church, Rev. J.D. Pereboom of Pembroke.

— to Holland Marsh Chr. Ref. Church, Candidate Hank Bruinsma.

Declined

— Rev. James S. Mantel of Salem Chr. Ref. Church, Oregon, declined the call to Medicine Hat Chr. Ref. Church, Alberta.

Address change

Holland Marsh Chr. Ref. Church, Mr. Andy Brouwer, clerk, R.R.#2, Newmarket, ON L3Y 4V9.

Rev. Sieds Vander Meer Installed in Welland Junction

As congregation of Welland Junction Christian Reformed Church, we thank God that once again we may have a pastor. Rev. Sieds Vander Meer, who came to us from Newmarket, was installed on Friday, July 2nd. Rev. Jelle Nutma of Smithville, who was also our counsellor during the past year, led the worship service.

Rev. Nutma preached on John 1:6: "There was a man sent from God, whose name was John." He pointed out that God chooses men to proclaim the gospel, both in the time of John the Baptist and also in our time. Rev. Nutma exorted Pastor Vander Meer to be faithful in the bringing of the good news and to speak it boldly. He charged the congregation to receive the new pastor and the messages as sent from God.

Mrs. Diny Vanden Boogaard sang a beautiful solo, "Send Out Thy Light and Thy Truth." Elder Peter Spyker led the charge to the pastor and the congregation. A number of speakers extended congratulations to the congregation and welcomed the pastor and his wife, Evelyn. Elder Adrian Van Driel spoke a warm welcome for the consistory. Rev. Jim Van Weelden conveyed greetings from Classis Hamilton in a humorous way, noting that Classis Hamilton is a "good Classis" and that ministers eventually all come back to it after having been away for some time. Rev. L. Harvey spoke on behalf of the Ministerial Association of Welland and Mr. Allen Pietz, former Mayor of Welland and also a neighbour, gave a special welcome on behalf of the city of Welland.

Pastor Vander Meer responded by sharing his appreciation to the tremendous welcome he received from the congregation. He expressed gratitude to God for guidance and a true desire to serve the Lord in this congregation. Rev. Vander Meer preached his inaugural message on Sunday, July 4th and on Thursday, July 8th, the congregation held a special welcome evening for the Vander Meer family.

As congregation we praise God for his blessings. We know that the Lord will continue to build his church.

Martin Sonneveld, Clerk,
Welland, Ont.

Serving Abroad

Letters from missionaries that have appeared in church bulletins.

Dear Friends:

I'm happy to say that as of April 7 a weekly class for traditional midwives was started here. The course will take 22 weeks and will give 9 ladies who do the majority of deliveries in the area where I live, an opportunity to learn some basic facts about conception, fetal growth, birth, the post-partum period and good mother and child care during these stages.

Tomorrow will be the class on doing a clean delivery. Three of us, an artistic Peace Corps Volunteer, Mary Owens and I, have turned a cardboard box into a pregnant mother and our only MK's favourite doll has been transformed into a fetus, complete with placenta and cord. It should prove to be an interesting class.

Midwifery isn't the only thing that's being taught. The Christian concept of health, which includes living in harmony with God, ourselves, others and nature, is also part of the curriculum. The women listen attentively as they hear some of the Bible stories from the Old and New Testament in their own language for the first time. The reason this is so is that only about half of the Old Testament books have been translated and printed in the Bassa language, mostly in limited editions. You may pray that the instruction the women receive in midwifery, and in the knowledge of Jesus Christ, may become real in their work and life.

I'd also like your prayers for the Liberian CRWM missionaries' health. At the time of this writing, one of our missionaries is in Monrovia having examinations to determine the cause of a backache which has lasted three months. He and three other missionaries are also suffering from some unidentified illness which includes low-grade fever, nausea, headache and achy muscles. Out of seven missionaries here, three are healthy. Thankfully I am one of them.

We are also awaiting the return of another missionary family. But their return may be prevented by the fact that their four-year-old son is suffering from asthma and a tropical illness. If they don't return, it would surely be a set-back to further translation of the OT books.

We believe that God has work to be done amongst the Bassa people. We also know that the devil is not happy at our presence and will try to hinder our efforts any way possible. Let us praise God for that which he is accomplishing here and ask that he will dispel the powers of darkness which some days seem so overwhelming.

On May 12th we were happy to hear that the missionary's backache is due to the fact that one of his legs is shorter than the other and all he needs is a raised heel on one of his shoes.

Yours truly,
Marg Enter, Liberia,
Redeemer Chr. Ref. Church

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Bulletins

Information on this page is taken from church bulletins submitted to:
Rev. J. van Harmelen,
Caesarea, ON L0B 1E0.
Clerks are requested to add his name to the weekly mailing list.

In Brief

Twin children of Lesbian couple baptized in the GKN church

(RES) — (Rotterdam-Delfshaven) — On August 22 a minister of the Reformed Churches in The Netherlands (GKN) will administer the sacrament of baptism to twins whose guardians are members of the congregation, a couple maintaining a lesbian relationship. The consistory has stated that the request for baptism was made by the mother and her lesbian friend.

It took the consistory two years to reach the decision to grant the request and for Classis Rotterdam to give its approval. In the judgment of classis and consistory, all children born and reared within the communion of faith are entitled to baptism and should be baptized. The consistory stated that there is room within the congregation for people in homophile relationships. A child growing up in such an environment within the church is a member of the congregation, as well as the mother and her friend are. This type of baptism will be a first for the GKN.

Canons of Dort not intended as official church creed?

(Toronto, Canada) — The Canons of Dort, one of the three "Forms of Unity" held by many Reformed Churches all over the world, was originally not intended to be placed on the same level as the Heidelberg Catechism and the Belgic Confession, Donald Sinnema told a class that met at the Institute for Christian Studies (ICS) in Toronto, during February and March, for an in-depth look at the Canons.

The Canons or Heads of Doctrines, drafted by the Synod of Dort 1618-19, became confessionally binding soon after the synod. They were presented to the world on May 6, 1619 by Synod President Johannes Bogerman, an overbearing sort of man, who at the same time in ruthless fashion ordered the Arminians to leave both the church and the synod.

Much of the course, consisting of six sessions and taught by Donald Sinnema, a graduate of ICS, dealt specifically with the Arminian controversy. Sinnema, who has done considerable research on the synod, pointed out that much of synod's time was taken up with procedural wranglings. As a result tempers rose and many delegates became hardened in their positions. In Sinnema's opinion the synod became more occupied with formulating a judgment on the Arminians than with probing the issue in a search for more light.

World Vision begins famine relief work in Chad

(EP) — In an effort to assist some 300,000 drought and famine victims in Chad, World Vision International has embarked on a $112,360 project to provide food supplies for affected regions.

A World Vision survey of the country last spring revealed that more than a million people in Chad's Kanem, Batha, Guera and Salamat provinces were suffering from severe food shortages as a result of a continuing drought and civil strife. According to the survey, more than 36,000 tons of food donated by the international relief community had been stockpiled in the capital city of N'Djamena, but had not been distributed because of a lack of transportation vehicles.

World Vision's project is providing for the transportation and distribution of 9,000 tons of stockpiled food to Chad's south central provinces. The agency has also earmarked resources for repairing and maintaining supply roads between N'Djamena and nearby villages.

Denmark gradually forcing out missionaries

(EP) — By refusing to renew their visas, the government of Denmark is letting it be known that missionaries are no longer welcome there. Official reasons for the ban are related to economic and immigration policies, to preserve jobs for Danes, but since missionaries receive support from outside the country and do not take jobs away from Danes, mission agencies suspect that other religious factors may be at work. Missionaries have not been forced out en masse. But the policy has become clear over the past six years. There is some hope that a change in ruling political parties might bring about a reversal of the policy. Over the years, gospel preaching and witnessing has not met with much positive response in Denmark.

Lambertus Mulder promoted to glory

Two months ago Rev. Lambertus Mulder was in the news on the tenth occasion in his pastoral career that he was delegated by a classis to the meetings of the Synod of the Christian Reformed Church. On that occasion *The Banner* featured an interview with him. Only two months later the Lord in his inscrutable wisdom called Rev. Mulder to himself to grant him the promised reward of a faithful servant.

Leukemia sapped his strength and physical resources, till on the evening of August 16 the Master interfered and in his goodness called home his weary child at the age of 60.

A few days before his departure, Rev. Mulder testified to us of his unshakeable faith in the promises of the Word. He has now entered into the promised rest. While I am writing this, we are still stunned and shocked and find it hard to accept the reality that our colleague and personal friend, a man who used to display so much vitality and energy, is not with us anymore.

In a distinguished career of thirty-two years he had served churches in both Eastern and Western Canada. Upon his graduation from Westminster Seminary, Lambertus Mulder became the pastor of the Presbyterian Church in Lansdoune Station, Nova Scotia. He soon joined the Christian Reformed Church in which he served the congregations of Neerlandia, Thunder Bay, First Chatham, First Burlington, First Lethbridge, Brockville and Whitby. It was just two years ago, that we had the privilege of installing him in his last charge.

Bert Mulder was noted as a powerful and eloquent preacher of the gospel and a popular speaker. He was not the person to keep his many talents and gifts hidden under a bushel, but displayed them for the benefit of the church as a whole. He was a prolific writer with a concise and original style. In meetings of classis and synods he knew how to hold the attention of his audience with his confident manner of arguing, his level mindedness and his quips, his wisdom and his wit.

It is not difficult to characterize him as a minister. Immediately the image of a soldier, of a knight in armour comes to mind. He was conservative in his theology and in his approach to the issues the church faces today. With relish and delight he plunged himself in controversial issues, capably handling the sword of the written and the spoken word. He fearlessly battled with the A.A.C.S., the Canadian Council of Christian Reformed Churches and other movements which aroused his distrust or discontent. He stood his ground in a public debate with Dr. Harry Boer on the subject of election and reprobation before the critical audience of the Christian Reformed Minister's Institute in Grand Rapids.

However, in his tireless contending for the truth as he saw it, Bert Mulder methodically addressed himself to the issues only without condemning persons. He did not suffer at all from a narrow provincialism or neurotic negativism which considers opponents as enemies of the truth. In spite of disagreements, he whole heartedly continued to work together with those who opposed him and accepted them fully as his brothers and his friends.

Rev. Lambertus Mulder

Behind the appearance of aloofness and under the knightly armour there was a heart full of love for Christ and his church, for the Word of God and the reformed confessions, and for the members of his congregations, both young and old.

As a colleague who enjoyed the friendship of Bert Mulder for more than thirty years and who knew him so very well, I noticed often behind the seemingly tough veneer, warm emotions and much tenderness, and the same need for recognition and affection we all have.

This warrior was a dedicated pastor and a compassionate priest, a combination of qualities which made him excel in his ministry.

May the God of all comfort be close to his wife Wilma, his daughters and other relatives in their sorrow and "gently heal the brokenhearted ones."

Anthony De Jager
Bowmanville, Ont.

One love affair at a time

(RES) — Meeting in Grand Rapids in June, the General Assembly of the Presbyterian Church in America (PCA), after having successfully wooed the Reformed Presbyterian Church, Evangelical Synod (RPCES), declined to move toward closer ties with the Orthodox Presbyterian Church (OPC). Several proposals to enter into closer fellowship with the OPC were defeated, such as to renew the invitation to the OPC to "effect and perfect one church" (the so-called joining and receiving arrangement just completed with the RPCES).

A suggestion that the PCA go beyond ordinary fraternal relations to "actively pursue" such things as "mutual exchanges of ministries ... but without a formal invitation to join and receive at this time" failed. As the Rev. Paul Taylor of St. Louis put it, the newly expanded denomination clearly felt that it needed a honeymoon period to "get our present house in order" before beginning to woo other churches.

The church anticipates that by the end of the year it will have some 350 missionaries working in some 30 countries around the world. Though it is only the third largest Presbyterian Church in the USA and much smaller than the Presbyterian Church in the USA and the United Presbyterian Church in the USA, it fields more missionaries than either of the other two.

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CARFA meeting was a unique meeting of protestant Christians

The Canadian Association for Faith and Action (CARFA) is an organization that seeks to spread awareness of the Reformed way of life in Canada. The Canadian organization is part of a worldwide association called the International Association for Faith and Action (IARFA) which began in France some 28 years ago with the same purpose on an international level. CARFA is a relatively small organization of about 80 lay people, most of whom are academically inclined. Perhaps only a dozen people attended the annual conference last May 24 through 28th at Conrad Grebel College in Waterloo, but it was a unique meeting of protestant Christians. Rennie Feddema, a homemaker from Strathroy commented that it was a "great week of learning and fellowship."

At this year's conference Dr. W. Stanford Reid, a Presbyterian, spoke on the history of the Reformation: Dr. Gordon Spykman, who is Christian Reformed, presented lectures on pulpit, pew and politics; and Dr. Philip Hughes, an Anglican, spoke on ethics. There were a number of other speakers involved in what the Waterloo chaplain Rev. Ed den Haan called an "excellent conference in material and speakers."

The conference, which was billed as continued education, adopted a number of purposes: to develop historical awareness of the reformation; to give direction in pulpit ministry regarding politics; to raise awareness of ethical matters and needed decisions; and to show denominational church impact on the shaping of Canada.

Evening sessions at the conference were given by speakers from Presbyterian, Baptist, Anglican, and United Churches on how their denominations have developed their particular ministries in Canada over the years. An obvious concern to develop obedience to God in the land was defined and worked out differently in each denomination, but the following did become clear. That the church needs good confessional definitions, that continued harmony is essential but difficult in this work, and that the people of God must never see themselves as an end to themselves but always as servants of God in the work of the ministry.

This was the second CARFA conference. The next one is scheduled for May 9 through 13 of next year and will again be held in Conrad Grebel College. Its theme will be, "Christianity in 1984" and will deal with the topics: what is man in terms of Christian anthropology; evangelical social action in history; and community mobilization. The four evening lecturers will be Christian professionals from various social areas. There will be 16 lectures in all which are scheduled so that they can all be attended by everyone at the conference.

The fall meeting of the Ontario chapter of CARFA will be held at the Presbyterian Retreat Centre at the Grieff Conference Grounds, north of Hamilton on Hwy. 6, four miles south of the 401, on October 2nd from 9:30 to 3:30. Information about CARFA conferences, or its quarterly news bulletin, can be obtained from Rev. Ed den Haan, 5 Keats Cres., Guelph, ON N1G 3B1.

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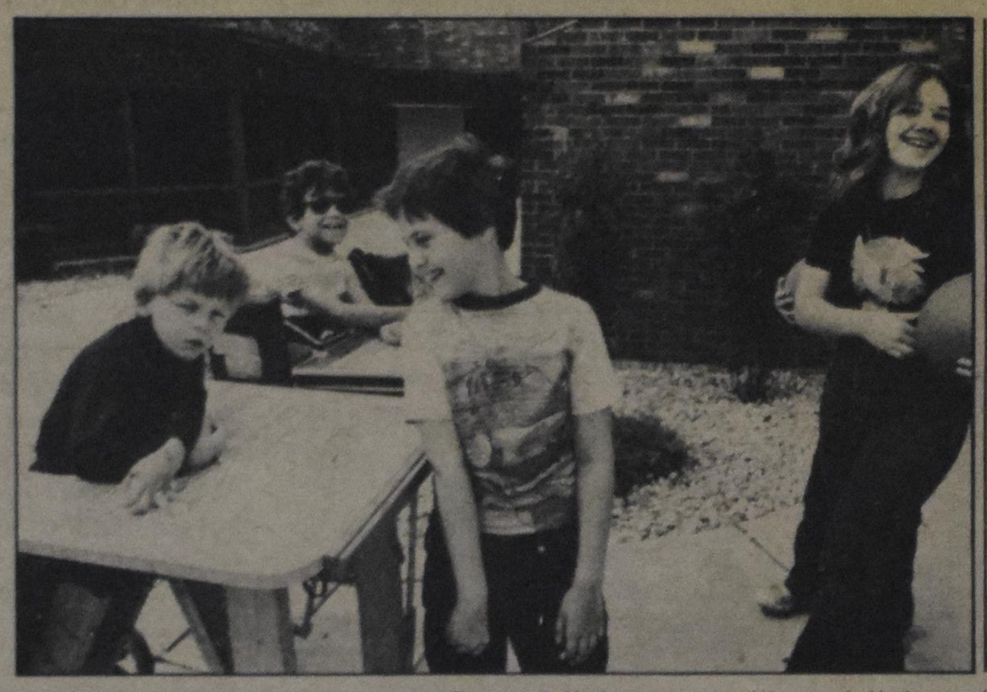

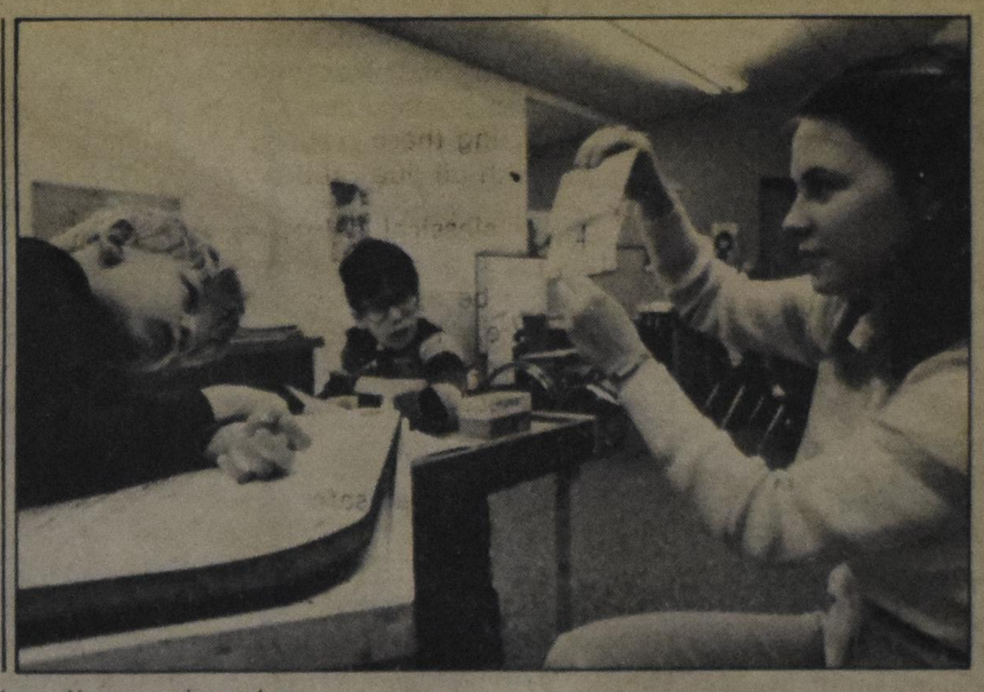

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Issues

The preparation of "H": A response from CCG

Reinder J. Klein

In a recent series of six articles, the Rev. Raymond Sikkema sought to draw the attention of C.C. readers to the flaws and imperfections he had discovered in the introduction to a document bearing the unlikely title of Appendix H. Actually, its official appellation is "Draft of a Proposed Submission to the Government of Canada", but because it was included in the *Acts of Council - 1981* as one of the appendices supplied by the Committee for Contact with the Government (CCG), it was often referred to simply as Appendix H.

Rev. Sikkema's articles appeared under the more captivating title "CCRCC - Quo Vadis?" It is a title with a classical ring; it has that scholarly Latin touch. It means of course, "Council of Christian Reformed Churches in Canada, where are you going?" It is a good question, a leading one that shows the writer's concern about the direction Council might be taking, through one of its committees, in addressing the nation's political leaders.

Together with some 35 other reactions to "H" from consistories and individual members, Rev. Sikkema's articles prove once again that the CRC is a vigilant denomination in which the pure proclamation of the Gospel and its wider applications are considered a communal and sacred trust. It is one aspect of our church which I find most encouraging and endearing. Less happily, it sometimes also creates division, hard feelings and ill will.

We can minimize the potential for negative consequences of our vigilance by ensuring that all debates within the denomination are conducted with honesty and compassion, with propriety and in good order. For this reason I believe that Rev. Sikkema might have served the denomination even better had he sent his misgivings directly to CCG, as suggested by Council, rather than "going public" with them. For this reason, too, it would probably be more fruitful at this time for me to say a few things about the process that led to the preparation of "H", rather than respond to the substance of Rev. Sikkema's rather alarmist observations.

Our CCG gets its mandate, its workload you might say, from the Council which meets once every two years. Thus, in 1979, Council told us to concentrate on a number of issues, which meant, given the nature of our committee, that we were to place before the government our concerns about those matters. To be sure, most of the topics given us were recommended to Council by CCG itself, but that is only as it should be.

Our committee receives requests for action from consistories and individual members, and tries to remain informed about developments within the provinces and on Parliament Hill. Moreover, it is CCG's responsibility to assist Council by identifying areas in which the federal and, at times, provincial governments ought to act more justly and need to be called to obedience. Still, it is the debate on the floor of Council that leads to the decisions from which CCG obtains its assignments.

What, how

Once Council has specified the areas of concentration, CCG must decide *what* to say and *how* to say it. The complexity of that task is borne out by the objections of Rev. Sikkema and others. Not only must we seek to speak clearly and directly to the issues, we must also speak from and reflect the conviction that Christ is sovereign over all areas of life and that His injunctions are, therefore, normative, in religion as well as politics. Proclaiming those fundamental truths is part of the calling of the church.

How can this be done in a pluralistic society such as ours, where the individual's right to her or his opinions and beliefs is so firmly established? In the case of "H", we of CCG decided to prepare a comprehensive statement introduced by a series of remarks intended to establish the perspective from which we were speaking while at the same time leading naturally into the body of our paper. The introduction was, therefore, given a particular slant and was not intended to be a complete and thorough exposition of our doctrinal standards.

Following the introduction are comments and suggestions on a broad range of specific issues. Several people representing different areas of expertise — a political scientist, for example, and a former prison chaplain — contributed to the original draft. One of us assumed the responsibility of putting the various submissions together, of covering the subjects not touched on by others, and of making some cosmetic changes in order to achieve uniformity of style and to affect a measure of coherence. This initial version was then discussed, edited and revised during a full CCG meeting, after which it was once more rewritten in its entirety.

According to our mandate, we could then have sent the statement to the government, with copies to the opposition parties and the appropriate backbenchers. We recognized, however, that we were breaking new ground, that we were operating at the very edge of CRC tradition and that it would be prudent, for the sake of good order and peace within our community, to acquaint Council with our work and to seek its approval first.

Evidently, Council '81 appreciated and shared our cautious approach. It declared the document to be a valuable statement, approved it in principle and then sent it to the churches for study. A deadline for reactions — to be sent to CCG — was set for May 1st, 1982. Our committee was then to evaluate the responses, make whatever further changes were deemed advisable, and then in consultation with Council's Interim Committee submit it to the government.

Criticism

By the time CCG met again late in May this year, around 35 responses had been received and read. Predictably, the reactions were most varied. Some were congratulatory and exceptionally supportive. Others were critical in the extreme. Some take issue with only one section. Others have reservations about several. Some advise us not to send the document at all. The great majority urge us to make certain revisions and then send it.

To ensure that all responses would be properly considered, CCG set up a revision committee to study all comments, make appropriate changes and come to its meeting in October with a new improved version of "H". This subcommittee met last July 1-3 and, aided by the various reactions, started its work. While considerable progress was made, the group felt that an additional session was needed and scheduled it for August 13. The final draft of "H", in other words, is still some distance away from completion.

Churches should determine direction of the Canadian Council

Rev. Sikkema has asked where the Council is going. The answer is, of course, where the churches under the Lord's guidance determine it should go. It should be apparent from the procedure adopted concerning "H" that Council, assisted among others by CCG, is going there responsibly and with all due caution.

Second, classical delegates to Council's bi-annual meetings might be appointed well in advance, thus enabling them to prepare thoroughly for the discussions and debates.

The churches can safeguard the direction Council will take in several ways. First, consistories might consider giving a wider exposure within their congregations to matters placed before Council and to the decisions it arrives at. Our people can remain vigilant only to the degree they are kept informed.

Third, consistories could enhance the quality of Council's standing committees by identifying competent individuals who are interested and qualified to contribute to the tasks at hand. CCG, for example, is constantly looking for people who might either become members or who might be willing to serve as support and research personnel. We would be delighted to receive the names and addresses, perhaps accompanied by a recommendation, of such individuals.

Finally, even under the best of circumstances, Council and its committees will always be served by imperfect people. From the beginning the Lord has deigned to use fallible folk to do His work on earth. Our consultative process must, therefore, be sound, as with "H" it has been. Yet even with the most careful of procedures unanimity will be rare.

Moreover, there are times when CCG must act quickly, depending on the urgency of the matters before it. Errors will continue to be made, but what of it? Should, therefore, the church refuse to speak in the contemporary world? Of course not. Perhaps we should have a little more faith and show a little more confidence in the Lord's wonderful ability to work His mighty will even through our frail and imperfect efforts. Ultimately, He rules. Let, therefore, the earth, and certainly His church, be glad!

Mr. Klein is chairman of the Committee for Contact with the Government and lives in Montreal.

Mooneyham horrified by death, destruction in Beirut

(EP) — Following six days in beleagured Lebanon, the president of World Vision International, W. Stanley Mooneyham, announced that his organization will increase its emergency relief program from $400,000 to $1 million.

Mooneyham made the announcement for the Christian humanitarian agency from Limassol, Cyprus, just hours after his evacuation from Beirut. Mooneyham had been in the embattled country to coordinate his agency's relief efforts for civilian casualties in the wake of Israel's invasion.

World Vision, which began its emergency efforts just 10 days after the invasion, last week became the first relief group to truck food (23 tons) into West Beirut since the Israelis sealed off that part of the city. Two weeks earlier, World Vision jointly supplied the first non-Israeli relief convoy that went into occupied territories in southern Lebanon. "The destruction I saw was awesomely complete," said Mooneyham. "Never before have I seen such total devastation, not even in Nicaragua after its earthquake in 1975."

World Vision is currently supplying high protein foods, pharmaceuticals, blankets, tents and cooking utensils procured in East Beirut and Cyprus. Those portions of the supplies not being included on convoys headed for southern Lebanon are being distributed through World Vision's partner agency in Beirut, the Contact and Resource Center.

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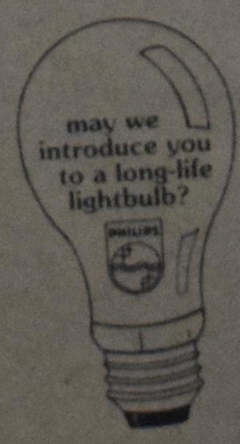

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Issues

Nuclear arms, an unnecessary evil

Wally van de Kleut
C.C. staff

A month before the June 1 U.N. Disarmament Conference, about 60 Edmontonians heard Dr. Wietze Brouwer address the topic, *Nuclear Arms Race — Necessary Evil or Just Plain Evil?* The public meeting was held at The King's College.

Dr. Brouwer, who has a PhD. in theoretical physics, holds a joint appointment in education and physics at the University of Alberta. He has long been interested in the interaction of science and ethics in society.

At the outset, Brouwer brought the nuclear situation down to earth by depicting what would happen to a city like Edmonton should a typical hydrogen bomb be dropped on it. Within a circle with a radius of 15 blocks around the spot where the bomb was dropped, the temperature would range from 10 million to 6,000 degrees Celsius, in effect creating the conditions of a minor sun.

In every direction for 15 km (10 miles) from the centre of the 'sun' all structures would be levelled to the ground. In addition, gas lines in the city would undoubtedly make all of Edmonton one huge fire. "The West has around 30,000 such bombs, and the U.S.S.R. has about 20,000" emphasized Brouwer.

In terms of overall nuclear power the two Superpowers have a rough equality. "Both the U.S. and the U.S.S.R. have approximately 9,000 warheads in operation, although there are probably double that number stored in warehouses," said Brouwer. He stressed that in view of the present approximate nuclear balance, right now is a very good time to talk about disarmament.

"President Reagan has said in Congress that the U.S.S.R. has spent $200 billion more than the U.S. over the past 10 years," said Brouwer. "This statement is misleading because over the same ten-year period NATO and the U.S. spent $1,947 billion on nuclear arms, whereas the Communist Bloc spent $1,736 billion on such arms."

The escalation of the arms race is heightened with the present U.S. drive to deploy some 570 Cruise and Purshing missiles in Europe. A 20 foot long missile, "the Cruise is not a defensive or retaliatory weapon," said Brouwer. "The thinking behind the Cruise is 'let's hit the Russians before they hit us.'"

This line of thinking has not always been a part of the arms race. In 1972 the U.S. and the U.S.S.R. agreed on the ABM Treaty, which stipulated that locations with missiles would not be target zones — that in point of fact, only cities without missiles would be mutually targeted. So much for the popular belief that nuclear arms defend the general populace, said Brouwer.

"The problem is that both Superpowers want to wait with negotiations until they are ahead — but there is no way of getting ahead! Just the same, I think that at the present time the Americans are more reluctant to sit down and talk than are the Russians," said Brouwer.

The sentiment is often expressed that it is useless to press for mutual disarmament because the Russians cannot be trusted. The booklet *Q & A* addresses this very legitimate concern directly: "In the past 21 years, the U.S. and the U.S.S.R. have signed 14 constructive and lasting agreements which have not been violated by the Soviets. The Department of Defense, the Joint Chiefs of Staff, the State Department and the Arms Control and Disarmament Agency, in response to allegations that the Soviets have broken agreements, stated in the summer of 1980 in their joint position paper that 'Soviet compliance performance under 14 arms control agreements has been good.'"

In reference to the astronomical sums spent on military arms, Brouwer pointed out that just 7 per cent of all military spending would be sufficient to wipe out malaria, improve farming for all, and provide safe drinking water, basic health facilities, elementary school, literacy, food and shelter for everyone on earth. "Contrary to what some think, this is neither a cheap or unfair argument," stressed Brouwer. "In reality we are robbing the world to pay for our armies."

Dr. Brouwer also recounted the various groups and individuals which have made a stand on nuclear disarmament. He pointed to Trudeau's Suffocation Strategy which includes four basic elements: 1) complete ban on testing nuclear arms, 2) complete ban on the testing of nuclear delivery systems, 3) cease production of fissionable weapons materials (90% of which is U235), and 4) freeze military expenditures.

In 1962 the Reformed Synod in The Netherlands sent a pastoral letter to its members which concluded that under no conditions can a just war be waged with nuclear weapons. In November, 1980, that Synod agreed to "a resounding NO to both the use and possession of nuclear arms," said Brouwer. "It further decided that it believes in God's mercy, and if necessary, Christians can live under any political system."

Brouwer added that churches in Poland and in East and West Germany have congratulated the Reformed Church in The Netherlands, and that many have taken a similar stance. "The GKN in The Netherlands has also concluded there is no longer any justification for nuclear arms," he said.

Dr. Brouwer concluded his presentation by emphasizing that "we must begin to move toward disarmament soon before we reach the point where the monitoring of nuclear arms becomes difficult if not impossible."

"If the United States cuts back 10 per cent per year on nuclear arms for the next 3 to 4 years, the U.S. would lose none of its retaliatory ability," suggested Brouwer. "Such a gesture, accompanied by extensive media coverage, would be an invitation to the Soviet Union to respond in kind, which I believe it will."

"I think it is in the self-interest of the Russians to disarm because their economy is weaker than that of the U.S., and they are virtually surrounded by China, NATO and the U.S.A., whereas the United States is not," said Brouwer. In addition, "the Russians have always said that a nuclear war would be final, whereas the U.S. has talked about the possibility of a limited nuclear war."

"What we need is an International Court of Justice to oversee concerns of the entire world such as disarmament," said Brouwer. "I think that it is for this reason that the Pope is calling for a strengthened United Nations."

Better red than dead?

These days many Europeans are beginning to favour the dread of communism to the terrifying prospect of nuclear annihilation. Marching in the hundreds of thousands, Dutch, French and German citizens chant slogans like, "Better red than dead" and "Down with America."

With our keen appreciation for the ideological, political and religious freedoms which North Americans enjoy in democratic countries, we find such slogans difficult to understand and accept. What on earth is possessing the Europeans?

The U.S. plan to locate the Cruise and Pershing II missiles in certain NATO countries has a great deal to do with both anti-American feeling and the "Better red than dead" sentiment.

These missiles, intended to correct a nuclear imbalance in Europe, are attack-oriented, rather than retaliatory, weapons. To date, the emphasis in the Soviet/U.S. nuclear arms race has been on achieving superior retaliatory capability; hence we see a decided shift in U.S. nuclear arms strategy.

Europeans see the possibility of a first-strike nuclear scenario as all the more frightening because some U.S. officials have lately been talking about the option of a limited nuclear war.

Fought in Europe, such a war to the Europeans cannot in any way be seen as limited. A nuclear war in the European theatre would mean that the final scene is being played: total destruction of Europe, as they see it. How can it be otherwise?

Since such devastation is actually being considered by some Americans, it's not hard to understand European anti-American fervour. Where is the justice in viewing Europe as North America's front-line of defense?

* * *

Present European fears bring to the foreground an important faith-related question. In life-and-death dilemmas, but also in our daily sojourn, in what do Christians concretely put their trust? The answer seems clear: the faithfulness of God must be our hope. His faithfulness, above being red, dead, and free, or having nuclear might, must be the "better" to which we firmly grasp. European Christians, it seems to me, cannot faithfully only say, "Better red than dead." To do so exclusively, ultimately makes the gift of life more important than trusting God.

Similarly, however, the European dilemma should also make us question whether or not we don't often make freedom and nuclear might gods within our own context. Don't we often feel, "Better a (limited?) nuclear war than red", "Better dead than red", or "Better the nuclear arms race than red?"

To the extent that we do, and certainly when done exclusively, we rely on human strength out of fear of concretely trusting God in both the small and large matters of life.

It is entirely possible, after all, to be in bondage to the good things of life, such as freedom, when we are willing to sacrifice millions of lives (either through a 'limited' nuclear war, or the misallocation of funds away from the poor and starving to the buildup of arms) for the sake of that freedom.

Recognizing that Christians everywhere need to put their trust in God more faithfully, perhaps we in North America

From ***Handreiking bij de discussie met het IKV*** *by Drs. J.A.E. Vermaat*

ought to reach out to European Christians and together say, "Better trust God than dead, red, free or nuclearly strong."

In doing so, God will surely give us His strength and power. He, through the words of the apostle Paul in Ephesians 6:10-17 has given us that assurance: "Finally, be strong in the Lord, and in the strength of His might. Put on the full armour of God, that you may be able to stand firm against the schemes of the devil" (verses 10 & 11).

-Wvdk

Issues

Evangelical women seek their biblical role

Kathleen Storrie (centre), Professor of Sociology at the University of Saskatchewan was a Canadian delegate to the E.W.C.

Wilma Binnema
Vander Schaaf
C.C. Edmonton staff

The Evangelical Women's Caucus International held its fifth plenary conference in Seattle from July 21 to 24. Seven hundred people registered at the conference. Six plenary speakers were heard and no less than 50 workshops were offered. The theme of the conference was: "Women and the Promise of Restoration". This theme proved to be appropriate, not only in relation to the topics covered by the speakers, but also in relation to our time in history and to the status of women in our hierarchal structures.

The theme text was taken from the words of Elizabeth to Mary, (Luke 1:45), "How happy is she who has had faith that the Lord's promise would be fulfilled." The conference seemed to have an uncanny way of blending those three crucial elements of the Christian life; the gifts of faith, hope and love.

Recognizing the need for restoration and redemption, as coming together in the words of Romans 8 ("The whole created universe groans in all its parts as if in the pangs of childbirth."), we reaffirmed our collective and individual groaning and waiting. In this context we continue to hope for full freedom from bondage, for full adoption as sons and daughters, and for full participation in the life of the body of Christ.

Christ-centred

As a Canadian, I took note of the fifty or so Canadians present - several of whom were workshop leaders. As a member of the Christian Reformed Church, I recognized a fair number who hailed from that tradition. Several of these led workshops as well. Some of the other denominations represented were: Lutheran, Presbyterian, United Church of Christ, Southern Baptist, United Methodist.

The career connection ranged in variety as well; men as well as women as homemakers, professors, pastors, poets, therapists — spouses, singles, fathers, mothers, grandmothers ——

The spirit of the conference was in one word, Christ-centred. Having been in contact with different types of feminist movements, I was struck by the truly Biblical emphasis, the piety and devotion and the communion with Christ. Rather than being either militant or tainted by bitterness, the words and manner of the entire conference exuded gentleness and illumination. Several basic principles were upheld repeatedly. Some of those I'll deal with in conjunction with different speakers and workshops.

Role of Scriptures

A principle close to the hearts of Reformed Calvinists is the infallibility of Scriptures. In a workshop entitled "Biblical Innerrancy and Christian Feminism" led by Aida Besancon Spencer, participants took a good look at some difficult passages in the Bible. She stated that, in starting from the position that the Scriptures are inerrant, we assume that the Bible is consistent and that it is completely reliable and authoritative. If we are Biblical radicals we don't need to align with or alienate from other tenets. "We can accept or reject anything else but the clear authority of Scripture."

Aida Spencer is a United Presbyterian minister who will begin this fall as Assistant Professor of New Testament at Gordon Conwell Theological Seminary in South Hamilton, MA. She just completed her Ph.D. at Southern Baptist Seminary in Louisville, KY.

Within the context of her view of Scriptures she began an exegesis of I Timothy 2:11-15. I can only mention a few of the statements she made. Paul commands that the women be taught (which they were not before) and that they be taught in the rabbinical fashion (as opposed to saying the Socratic method) by being silent and listening to the teaching. The context for the letter to Timothy and thereby to the church at Ephesus, was the problem of unsound doctrine. There is evidence according to Rev. Spencer that there were some heresies particularly perpetrated by women at that time. (Therefore, the command not to teach but to learn.) According to Catherine Kroeger, a graduate student and instructor in Greek, who also led a workshop on this particular passage, these heresies taught by Christianized Greek women questioned the sin and mortality of Eve. The Greek world at that time heavily oppressed and constrained their women; it was these women who were particularly susceptible to deception with respect to the nature of Eve's "sin" and to the nature of women.

The upshot of all this is, as I cannot redo the exegesis, (mostly because I do not know Greek and am not a theologian), that there is a call for more Biblical scholarship on this issue. Secondly, there is a call for the study of religions and heresies of that time — as Miss Kroeger is doing. Furthermore, Paul's practice indicates that women were not excluded from full participation (eg. Phoebe Priscilla).

Finally, Aida Spencer said, we cannot call certain passages of Scripture fraudulent, (not an unpopular thing to do these days) but must assume that Scripture is consistent. It would be too easy to delete simply what we do not like to hear.

Biblical feminism

Biblical feminism takes Scripture as it is. It affirms and celebrates the image of God created female as well as male (Gen. 1:27). To say that being female is "less than", to negate the attributes that are an intregal part of being God's image-bearer, is to shirk our responsibility. Our God-given gifts are meant to be used to glorify God.

The goal of the biblical feminist, therefore, is not to be like a man and whatever that implies. It does not mean to gain political, social and economic rights at the expense of the men or of the poor or the blacks or any other oppressed group. Actually biblical feminism questions the system that oppresses, that abuses power for its own sake, and that maintains a hierarchal, patriarchal structure to exclude others.

Furthermore, when we do anything, whether that be to gain recognition, full participation, equality and true partnership, the principle is the manner in which it is done. Keynote speaker Patricia Gundry stated that principle most emphatically. She said that in the difficult passages that are most often misinterpreted to exclude us as women, the essence of the passage is the concern for manner and order. Therefore, it we "tend to demand rights without regard for the manner in which we do that, we have broken that crucial principle." That is where acting in love becomes the motive.

At the beginning reference was made to a passage in Romans 8. This passage (Romans 8:18-39) was the focus of a Bible study led by Roberta Hensenes, Professor and Director of Christian Formation and Discipleship at Fuller Theological Seminary.

The repetition of key words in this passage gave it richness and meaning. For instance the word "waiting" is used together with the word "eagerly" and the word "patiently", reflecting both readiness and preparedness *and* confidence and faith.

In the spirit of that hope the tone for the conference was set. Our journey has only begun but in the words of Patricia Gundry, "We have in one sense arrived because we know the truth, have the tools to prove it and the freedom to keep saying it. We have access to God, we have full humanity and we finally believe it. Yet it doesn't always feel like it."

The Evangelical Women's Caucus Conference illustrated that the work of Christ is taken seriously. That means freedom and that means responsibility. Neither one of those elements was ignored. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28). And we haven't conquered racism yet!

The Evangelical Women's Caucus

Who are we?

Evangelical Women's Caucus, International, is a non-profit organization of evangelical Christians who believe that the Bible, when properly understood, supports the fundamental equality of the sexes. We find that the scriptures ask both women and men to submit to one another out of reverence for Christ and enjoin all Christians, female and male, to exercise their gifts in response to God's call upon their lives.

We see much injustice toward women in our society. The church especially has encouraged men to prideful domination and women to irresponsible passivity. Our purpose, therefore, is to present God's teaching on female-male equality to the whole body of Christ's church and to call both women and men to mutual submission and active discipleship.

Christian women seek to participate on an equal footing

Wilma Binnema
Vander Schaaf

Perhaps the most challenging address to the Evangelical Women's Conference held in Seattle recently was made by speaker Cathy Meeks. She challenged those present to use their power in society properly, to assess their tasks in life, and to continue their "inner journey." Her very presence also made a powerful impact. "I am a black woman," she began, explaining the implications of that fact in US society and pointing out that racism is still a fact of North American culture.

Cathy holds an M.A. in Social Work from Atlanta University and is presently coordinator of Women's Prison Projects and Afro-American Studies Program, Mercer University, Macon in Georgia. She is author of the book, *I Want Somebody to Know My Name*. "In my work," she said, "I don't have the luxury of dealing with just sexism. Some days I make choices and I will as long as my black sisters and brothers are forced to live in rat-infested homes."

"At the root of racism is sex, power and money. At the root of sexism is someone who wants to keep it all — who doesn't want to share." Cathy Meeks challenged women at the conference to question that power.

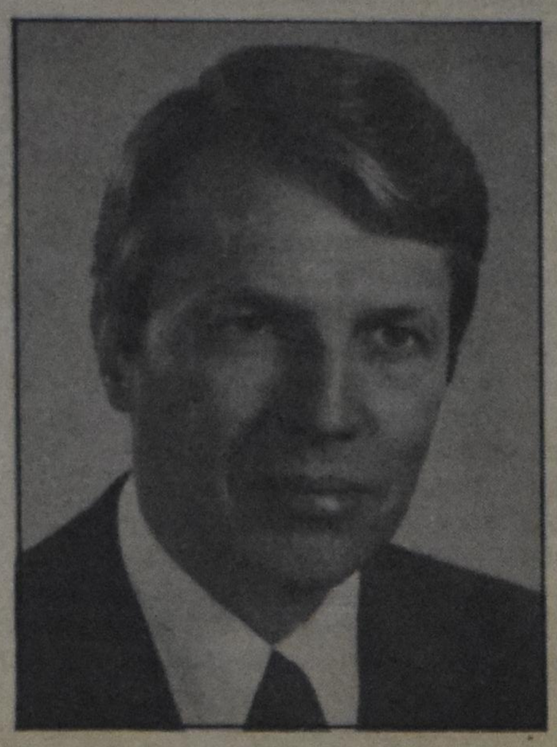
Thankfully, Cathy Meeks was not the only one who expressed this concern. Joyce Erickson, former E.W.C. Coordinator, asked, "Can we remember how it feels to be powerless when we have power — like immigrants into a new world?" "We must memorialize the righteous, merciful women by our lives." This statement is indeed a crucial principle for the biblical feminist. The point is not to become president of G.M. There is no guarantee that with a woman as Prime Minister there will be "war no more." As Garcia Grindall, poet and professor put it: "We do not want to lose the values of the woman's world: family, support, creativity, empowerment."

Marchiene Vroon Reinstra, first woman graduate of Calvin Seminary, saw the

Continued on page 11

Education

OFFICIAL OPENING REDEEMER COLLEGE



Dr. Joel Nederhood
Back to God Hour
Guest Speaker

You Are Invited!

WHEN: 2:00 p.m. Monday, Labour Day, September 6, 1982.

WHY: Convocation I — the official opening of Redeemer College.

WHO: Dr. Joel Nederhood — The Back to God Hour
Faculty and Staff of Redeemer College
"Pioneer" student body of Redeemer College
Various educational and government dignitaries.

WHERE: Centenary United Church (beside Hamilton Place)
24 Main St. W.
Hamilton, Ontario

WHAT: A service of joy, praise, thanksgiving and prayer
An Open House and reception at Redeemer College
467 Beach Boulevard, Hamilton immediately after the service.

... from the president's desk

The day has come!

Who had expected in the middle fifties, when a first attempt to establish a christian college in Ontario failed, or even, when in 1973 a committee began its work to see whether or not it would be feasible to open a christian college in our province, I say, who had expected that on September 6, 1982, D.V., our dreams would become reality?!

And yet, here we are. God has richly blessed us! We want to give thanks to Him. Why not join us to give thanks to Him. We would be honoured by your presence, especially since **REDEEMER COLLEGE** is the college of the reformed christian community — and, therefore, **your** college. It is not often that you will be able to witness such an historic event.

I want to personally invite you to share this very special moment with us at **REDEEMER COLLEGE.**

Rev. Henry R. De Bolster
President — Redeemer College

CONVOCATION I

Redeemer Reformed Christian College
467 Beach Boulevard, Hamilton, Ontario
1-416-549-8024

"Learning is for serving"

Wilma Binnema VanderSchaaf

Edmonton

A lifestyle ruled by fear

Wilma Binnema Vander Schaaf
Lifestyle

Let fear rule your life and you still find no peace. Yet fear seems to be the motivation for some of our beliefs and actions. The peace marchers supposedly march because they are afraid of a nuclear holocaust. Those who support the arms race and excessive military spending are afraid of the Russians.

The doctrinal purists have a need to "defend the faith" for fear of what might happen to that faith if they don't. The social activist may be plagued by a fear of being still and of meditating on the words of God because of what those words might say about his or her inner life.

Yet I am a peace marcher, primarily because I don't like the way the arms race polarizes nations and the way it divides the powerful from the powerless and the poor from the rich. I don't like the oppression and injustice it fosters. And I believe in the infallibility of the Word — and I stand up for that, too. My social consciousness is alive and active. I do not always recognize my need to be still. So my struggle continues: the outer corporate one and the inner communing one. I pray that this struggle is constantly motivated by a healthy fear of God.

Whenever my bumpy, crooked, fumbling journey is not moved by God's will, fear of another sort takes over. That's easy! Fear runs rampant in our insecure society. Fear builds masks and weapons. Fear kills and breeds dishonesty. Fear nurtures ego-centricity and stifles community. Fear huddles people together in paralysis and bitterness, or it upholds isolation and individualism.

It sneaks in wearing so many cloaks — princes, principalities, proprieties and even misguided principles. It takes humility and life experience to recognize it. It takes will-power to live without it. No, it takes more than that. It requires a life of righteousness. The opposite of fear seems to be trust. Not trust in princes either. Isaiah says (Isa. 32:17), "And the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever."

Christian women seek equal footing

Continued from page 9

woman's way as another way of looking at reality. It is, therefore, urgent, according to her, that the church recognize the need for equal participation from women. Women at this point in history can better provide leadership in this new way.

What is this new way? Marchiene said, "It is my conviction that God's grace has, as scripture promises, been especially on the side of the weak and oppressed, and has produced a "female reality" which is far closer, in most instances, to the way of Life made possible and taught by Jesus Christ. This is a great gift we have to offer the church and culture. We need to identify the biblical foundations for 'women's reality' and then affirm and offer it; not allow ourselves any longer to be talked out of it. The theological implications of women's reality for Christian thought are profound and sweeping for the concept of power, the nature of God's rule and sovereignty, the nature of office and ordination and leadership in general, and the very nature of doing theology."

White, North American-male dominated society isn't so much threatened by women who join in the rat-race, climb the ladder to success and wear power suits and carry attache cases but by the biblical feminist movement which wants to instill some of the values that Jesus taught (Beatitudes). It is not that those presently in power don't want that. It is just harder for them (including Margaret Thatcher) to understand another system from that which has made them so "successful," said Joyce Erickson in her final plenary speech.

Throughout the conference, all the principles expressed were underlined with a dependence on and love for Jesus Christ.

True to the theme of the conference, the message that was reaffirmed was the need for restoration through Christ.

Reformed chaplains ready to assist students at major universities

Rev. Ed den Haan

Colleges and universities will open their doors again this fall and the secular schools will offer education without God. How will Christian students honour God in such a setting?

Education, in the reformed view, is in the service of God and fellow man; another act of stewardship. A community of scholars needs to focus its work in relation to God in the development of life. But the task becomes ever more difficult when the academic setting refuses to honour God as sovereign Lord. But on the campus too it is the task of the institutional church to call Christians to serve God.

Through the ministry of the Word and sacraments and in the development of pastoral care, the gospel is upheld by campus ministry. The university setting requires this gospel ministry as the church upholds particularly the tenets that: God is creator and sustainer of the universe, that God is Saviour and redeemer of the universe, and that God calls mankind to service.

The Christian Reformed Church has seven university chaplains in Canada, men who serve as missionaries in the academic communities. Sons and daughters of the reformed community are hereby invited and urged to join in the mission as they enter university life again this fall.

University of Alberta: Rev. Thomas F. Oosterhuis, 14712 91st Ave., Edmonton, AB T5R 4Z1; tel: (403) 483-8153.

University of Guelph: Rev. Ed Den Haan, 3rd Floor University Centre, University of Guelph, Guelph, ON N1G 2W1; tel: (519) 824-4120, Ext. 3244.

McMaster University: Rev. Aren P. Geisterfer, 11 Forsyth Ave. S., Hamilton, ON L8R 2A3; tel: (416) 524-0488.

Queens University: Dr. Bill Kamphuis, 369 Union St., Kingston, ON K7L 2R4; tel: (613) 542-7782.

University of Toronto: Rev. Dick Pierik, 47 Anderson Ave., Toronto, ON M5P 1H6; tel: (416) 489-8869.

University of Waterloo & Wilfrid Laurier University: Rev. G. Morbey, 316 Hiawatha Dr., Waterloo, ON N2J 4J1; tel: (519) 886-1474.

University of Western Ontario: Rev. Peter Slofstra, 1035 Brough St., London, ON N6A 3N5; tel: (519) 438-1242.

Anniversary drive put AACS/ICS on better financial footing

The Twenty-Fifth Anniversary Campaign of the AACS (Association for the Advancement of Christian Studies) ended July 15th with an income that ran somewhat short of the goal, but allowed for a balanced current operating budget. The campaign was intended to raise $500,000 in order to balance the budget and to retire various loans and the $200,000 mortgage, which was renegotiated in June at a 17% interest rate — up from 9%. The estimated income since November, 1981, including the campaign, was $330,000, $50,000 of which is designated for repayment of the mortgage.

Dr. Bernard Zijlstra, Principal of the Institute for Christian Studies and supervisor for the campaign from January 1 to July 15, was somewhat disappointed that the drive did not reach its goal, but he is thankful that the organization will not "end the 1981-82 fiscal year with a deficit."

All the members in the Christian Reformed Church were contacted in some way during the campaign. Close to 700 people who had never given to the AACS/ICS donated to the appeal for support.

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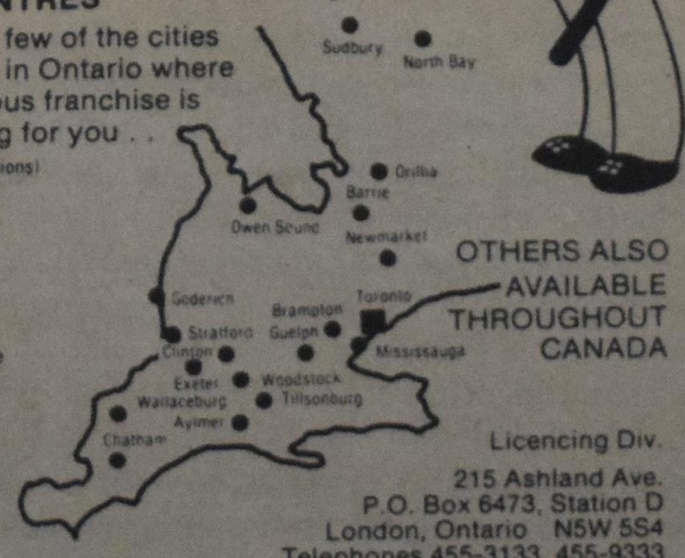

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REDEEMER COLLEGE
Extension Courses

WHEN:	Every Thursday evening: 7:00 - 10:00 p.m. Thursday, September 9, 1982 - Thursday, December 2, 1982
WHERE:	Redeemer College 467 Beach Boulevard Hamilton, Ontario
WHAT:	Introduction to Scripture - Professor J. Bolt Introduction to Philosophy - Professor T. Plantinga
WHO:	All adults (regardless of whether you have graduated from high school)
WHY:	Why not?
COST:	$398.00 - credit basis (less institutional grant ranging from $50.00 - $75.00 if applicable) $199 - audit or visitor basis

REGISTRATION:
Contact Arend Kersten
Redeemer College
549-8024

People

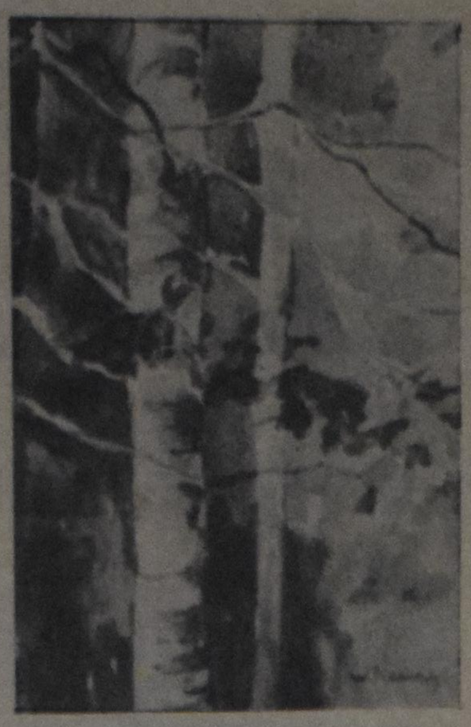
Breathe God's creation, then paint it

Aileen Van Ginkel
C.C. correspondent

Wilhelmina Kennedy is a student at the Ontario College of Art in Toronto. She lives near Uxbridge, Ontario, in a house which she and her husband chose especially for its large windows and its openness to the beautiful rolling hills of the countryside. The soft light filtering through the spring leaves of the birch forest surrounding the house formed the backdrop to the following interview with Mrs. Kennedy.

C.C.: You've given me a photograph to include with this feature. From it and from some of the artwork hanging on the walls in your home I see that you often use subjects from the natural world for your painting. Why is that?

Kennedy: I always paint outside. When I paint, I have to feel the woods, for instance, so that I can reveal my awe for God's creation. My painting has so far been realistic, although I may go more towards abstract painting because it can say some things better. But if I do move into the non-objective world, I would still like to paint outside so that I can concentrate on shapes. Shapes mean something. The vertical shapes of trees, for instance, seem to me to represent talking with God. I'm so impressed with Mondrian (and it bugs me to hear people say, "Oh, my kid could do that"). He caught something in the essence of eternity in his shapes. But it's hard to explain. Painting has to do basically with feelings, not words.



VERTICAL LINES: *A section of the watercolour by Wilhelmina Kennedy.*

C.C.: How did you learn to express your appreciation for God's creation in an artistic form?

Kennedy: My parents in The Netherlands were greatly influential. My mother taught music, and she had a great flair for colour and a love for flowers. My father was the curator of "Het Mauritshuis", an art museum in The Hague. During the war we lived in the museum so that my father could better protect the best paintings which were kept hidden. I played among those treasures, but my father taught me to appreciate them and to have a love for nature. I had some professional training in art in Holland, but not much here until my children were grown up and I began studying at the Ontario College of Art.

C.C.: You are an artist and a member of the Christian Reformed Church. How would you describe the role of art in the Reformed community?

Kennedy: I often feel a pain in people in our circles who are artistic. They are so often lonely and unaccepted. Too many people don't understand how important art is in responding to the beauty of God's creation. Often this comes out when objections are raised to painting nudes. But the Bible says that "we are wondrously made", and we should celebrate that too. It breaks my heart to hear of Christian artists who stop painting because they can't make a living at it. People in our churches need education about art so that they can look at things in a different light, but I'm worried that they are not opening up to new ways of claiming that the Lord's world is beautiful in the music and liturgy of their church services. They say, "We are just simple people". But no, we are children of God, princes and princesses in this world. We should know about these things.

C.C.: How do you feel about yourself as an artist in Reformed circles?

Kennedy: I used to think that my art might not be worthwhile for the Lord. I thought that if I saved souls I would be acceptable, but people like Cal Seerveld opened my eyes to the worth of being an artist. I laughed and cried with his book, *Rainbows for a Fallen World*, and I thought, 'Here is someone who understands.' Now I know that one can show that one lives with God by living aesthetically.

Loving your neighbour as yourself can also be done in painting. And I know from studying at a place like the Ontario College of Art, where there are many Marxist teachers, that it is impossible to separate art from ideology. It's not that you can point to a painting and say that's Christian or not Christian, but I hope that people can see that I love the Lord in my painting.

C.C.: Your own attitudes toward art have changed. Do you think the attitudes of other Christian people can change also?

Kennedy: I can already see more aesthetic awareness in Christian churches and schools. This kind of awareness can be taught. People can learn to appreciate things by looking at them and comparing them. Artists should explain what they do, especially to those who are not aware of all that art can say. My own generation has been so much occupied by the hardships of immigration and the drive for security.

I hope to be a teacher in a Christian school so that I can help pass on artistic awareness to the next generation. This should become natural for everyone. Art is not a scholarly thing, and artists aren't better than anyone else. It's true that they have a different vision. But many more people can learn about art and how it is possible to see art as an important part of God's creation.

A special vacation for special people

Rehoboth Christian Association for the Mentally Handicapped is an Alberta organization that runs a home in Stony Plain (just west of Edmonton) for mentally handicapped adults. In 1979 it opened a co-ed home which now has eight residents. Although the organization began mainly with Christian Reformed initiative and support, its current membership of 1,800 is now made up of supporters from various ecclesiastical backgrounds. For the past seven summers the organization has operated summer camps for both children and adults. Rev. Chas. T. Fennema of Edmonton who helped with worship at the camps and Camp Counsellor Carolyn Johnston wrote the following accounts of the two camps.

SUMMER OF 82: *Volunteer staff and campers at the first of the two Rehoboth camps at Gull Lake, Alberta.*

Youth Camp

The first Rehoboth Camp was held from July 2 to 9 at the Gull Lake Sonshine Camp near Lacombe, Alberta for children between the ages of 8 through 16. In spite of the first four days of steady rain, the camp was very successful.

A few things stand out in my mind; first of all, the fact that the children, some of whom were not from Christian homes, were intrigued with the Bible workshops, as well as the special Sunday worship. The stories and the sermon were acted out in order to make the messages a bit more understandable to these special children.

Another side to the life of the camp was the work and involvement of the counsellors, primarily young people from the Chr. Ref. Churches. They were all very dedicated and showed a great deal of love and compassion for the children.

For the parents, the camp is a marvelous opportunity to relax for a week without the constant attention necessary for their special child. The children themselves enjoyed the camp week immensely.

We were told by several of the parents that for the children, this is one of the greatest highlights in their limited enjoyments. They look forward to camp for months. As far as the counsellors were concerned, it was an excellent learning experience. One thing they learn quickly as counsellors was the necessity of sharing their love.

It's interesting to notice that many people, including many church members, are afraid to be involved with the mentally disabled. People often don't know how to relate to such special children of God. And yet, it doesn't take long, once you do get involved, to loosen up and accept such people for what they are.

It is deeply moving to realize how willingly those children share their affection and love with others. We "normal" people may learn a great deal from such babes in the kingdom of God.

Rev. Chas. T. Fennema

Adult Camp

Under the direction of Bruce and Diane Wierenga, the adult camp at Gull Lake, from July 9 to 16, met many of the unique needs of the campers.

The camp is, among other things, designed to foster close contact between counsellor and camper — thus a one-to-one ratio had been established as the basis upon which the personal contact was to be achieved. The relationship enabled the friendship between counsellor and camper to blossom and provided the camper with a constant source of encouragement.

Pastor Ken Baker effectively role-played Moses in chapel services to convey the biblical message. After joyously singing, the campers and their respective counsellors formed small groups to discuss the Bible lesson, with guidance provided by the *Friendship Series* (recently published by Chr. Ref. Church Board of Publications). This Series is intended to enhance the biblical knowledge of the handicapped through such activities as action songs, dramatization of biblical events, and memorization of selected Bible verses.

A craft and sports program compromised an integral part of the day to day activities. Many changes were incorporated into the activities to ensure active participation and thereby instill in the adults a sense of accomplishment. Rehoboth camp, meeting the spiritual, physical, and emotional needs of handicapped adults, provided a loving and rewarding environment in which both counsellor and camper were enriched.

Handicapped adults are also members of God's family and are used by the Lord to be a blessing to those around them. Their inclination to openly express their love for Jesus and their child-like faith, which they readily share, are truly God's gifts.

Carolyn Johnston

Vietnamese teenager has found a home in Willowdale

Margaret Griffioen

NEW TO CANADA: *Thiet (left) is a Vietnamese teenager who will be staying with Mrs. Gerdina Cappon (far right) and her family in Willowdale until the rest of his own family is located in southeast Asia. A friend of the Cappons, Duke Ngo (centre), and Toan Vuong of Ancaster were on hand to translate on Thiet's arrival at the Toronto airport. Bob Cappon (right) was also part of the welcoming Committee.*

With the many world problems, not much is heard any longer about the Vietnamese refugees who still live in camps in countries such as Thailand. "There are still 218,423 South-east Asians in refugee camps according to statistics issued in June of this year," according to Mr. McDonald, Canadian Representative for the United Nations High Commissioner for Refugees in Toronto. There are many children in these camps who are unaccompanied, yet who could have family somewhere in the world or back in Vietnam. Those who are left in the camps become under-nourished and have little or no chance at obtaining an education or finding their families. Yet these children cannot be adopted, because of the chance that family is still surviving somewhere.

To help such children, Canada began a program in December of 1979 called the Unaccompanied Minor Program in order to seek sponsors who would look after them in Canada either until their families could be found or until they reached 18, enabling them to obtain an education and lead a normal life in the meantime.

One sponsor is the Willowdale Christian Reformed Church, which supports foster parents Jake and Gerdi Cappon in their care of Thiet, a thirteen-year-old Vietnamese boy.

"We first became interested in the program in the summer of 1980," said Gerdi Cappon, "when we received a letter from Rev. Van Eek in Burlington who is the secretary for the Council of Christian Reformed Churches in Canada. He explained a little of the program and we decided to look into it. We had worked with Vietnamese refugees before and, therefore, knew a little of what to expect.

"In order to become a foster parent for unaccompanied minors we had to find a church or group who would sponsor the child, in our case the Willowdale Church. The church or group has to supply two families which would be willing to look after the child. In case one family cannot continue the job, there is always a home ready."

The next step was to apply to Immigration Canada mentioning the specific program. The application process involved a lot of paper work, a home study and examination as to the Cappon's experience with children.

"We did not have much problem with the home study because we already were a foster home and have adopted two children. The one, Tim, who is of Vietnamese descent, was thrilled at the prospect of a Vietnamese brother."

When Thiet came he knew almost no English and had just a few personal possessions. He was not in very good physical condition. Although refugees seem to get enough to eat, they do not generally get a very good nutritional balance in their diets.

"Thiet's papers do not give a date of birth. We only know he is about 13. In Asia this is not so important. All birthdays are celebrated on New Year's. We know that Thiet's mother is dead, but nothing is known of his father. He may have had to go to war and then it is almost impossible to find out if he is still alive.

"It seems to us that Thiet has brothers and sisters back in Vietnam because someone had to pay his way to get him out of the country. He is very reluctant to talk about his family and nine months in the refugee camp.

"We may never know the full story of Thiet. The difficulty now is determining what grade of school to place him in. He seems to be behind his age level, yet we do not like to place him in too early a grade."

The Cappons believe that, "The most important thing right now is to help him adjust and learn the language. So far he hasn't had much difficulty with our food. He eats almost anything!"

Thiet comes from a refugee camp in Kampuchea, formerly known as Cambodia. This is the only area from which the Unaccompanied Minor Program operates. When the program began in 1979 there were 997 unaccompanied minors in Kampuchea, by March, 1980, the number reached 2,053, according to McDonald's statistics. By March, 1981, there were 637 minors registered. The rest were still searching for families or families had been found.

The program works with the Red Cross which has tracing centres. "The policy of the program is not to place the children in homes until every effort has been made to re-unite them with members from their own families," says Mr. McDonald.

As of March 31, 1982 there are 678 children in holding centres. In the past two years 2,209 unaccompanied minors have been re-united with their families. Of the 678 remaining some are being claimed by their families and others are being processed for the program.

There are no statistics available yet as to how many children have come to Canada through the Unaccompanied Minor Program, nor does it seem that any similar programs are being set up for other refugee camps.

With 218,423 people still homeless, there is still a need for programs such as the Unaccompanied Minor Program and other sponsorship programs. Without these, many people will not have a future.

Retired from daily work, but not from art

Margaret Griffioen

In the main hall of the Holland Christian Homes in Brampton hang four paintings depicting scenes from the Arctic. They are just a few of the paintings by Anton Adema who lives in Hope Tower.

"Painting has been a hobby for me," he said in an interview with *Calvinist Contact*. "As a boy it was my best subject in school, and later in life I took more art courses."

The walls of the Adema home are a gallery of paintings done by Anton and even a couple by his son who has also become involved.

Painting is not Mr. Adema's only artistic endeavour. Before coming to Canada, he was a baker in Holland. On coming to Canada, he combined his artistic and baking skills and has even won some awards.

"I baked pastries for the airlines here in Canada, and in 1960 I entered the annual Canadian Restaurant Association Culinary Arts Competition at the Royal York Hotel in Toronto and won a prize for the Best Artistic Display."

ADEMA's GALLERY: *The walls of Anton Adema's residence in the Holland Christian Homes' Hope Tower feature many of his own paintings. Anton is a retired baker but keeps active in a variety of art forms.*

For the competition, Anton had sculpted out of a sugar paste, a large brandy can which he painted with blue food colouring to give the impression of an antique delft blue brandy can. He still has the can, some 20 years later, which, he said, "You can still melt down today and use the sugar."

Mr. Adema has also made several paintings on blocks of the sugar paste. "When the sugar would harden, I would paint a picture on it with food colouring." The "frames" for these paintings were made from chocolate and elegantly carved.

"I haven't painted in the last couple of years because there are just too many paintings in the house!"

"I sold some of my paintings, but I think very few people can make a living from painting. I kept it as a hobby."

Now Anton does a great deal of sketching and some craftwork for himself, and sometimes for others. He recently did fifty sketches for a teacher of a local vacation Bible School.

When Anton and his wife moved to Hope Tower last spring, he was asked to display some of his work for the official opening which was attended by Ontario Premier William Davis.

"I think it is good for people, especially retired people to have something to do. So many just sit in front of the radio or television. I could not do that," he said.

Western Conference on liturgy and music to take place in Edmonton

Simon Dyk

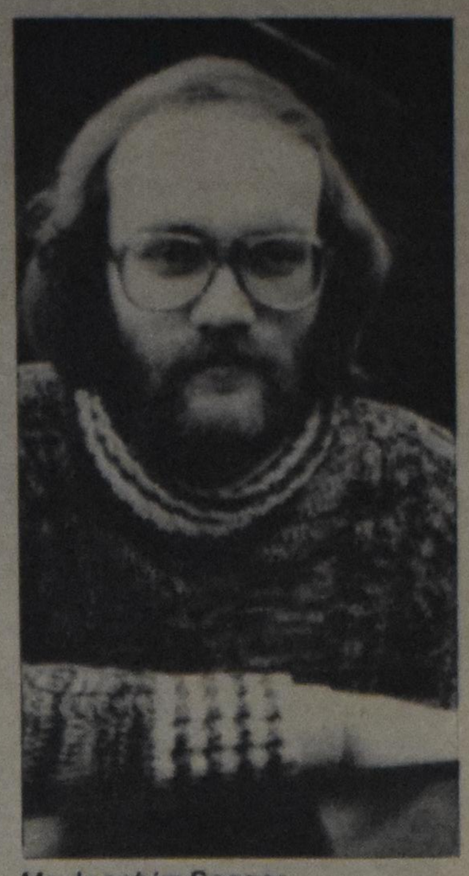
The third regional conference on liturgy and music in the Christian Reformed Church will be held at the Third Chr. Ref. Church of Edmonton on Friday, October 29th and Saturday, October 30th. It is being sponsored by Third Church with the assistance of students and faculty of The King's College.

The main purpose of the conference is to create in members of the Chr. Ref. Church an awareness that music does indeed play a vital role in the worship service. It hoped that the conference, will present suggestions and offer viable alternatives concerning the function of music as an aid to worship.

The main speaker for the conference will be Dr. Bert Polman, professor of music at Ontario Bible College in Toronto. As a member of the Psalter Hymnal Revision Committee, Dr. Polman has contributed to the discussions on the liturgy and the music in the denomination. His doctoral dissertation was, "Church Music and Liturgy in the Christian Reformed Church of North America." At the Western Regional Conference he will speak on the history of liturgy and music in the Chr. Ref. Church and will deliver a progress report on the Psalter Hymnal Revision. He will also lead a workshop, "Liturgy of the Word and Supper," designed with worship committees in mind.

Other workshop leaders include two faculty members of The King's College, Dr. Jacobus Kloppers and Mr. Joachim Segger. They will offer organists helpful hints in playing of hymns and guidance in choosing appropriate music for the church service.

Mr. Henry Klumpenhouer,



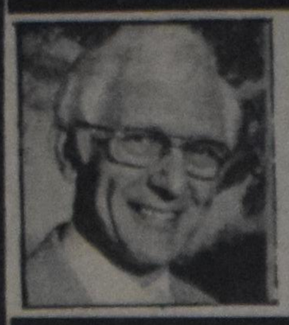
Mr. Joachim Segger

a student composer from Edmonton, will lead a controversial discussion on the topic "Music in the Christian Reformed Church — A Commitment to Mediocrity?" Professor Leonard Ratzlaff of the University of Alberta will aid choir directors in the selection of suitable quality choral music for adults and children's choirs.

A panel made up of church members, ministers and church musicians, moderated by Rev. Robert De Moor of Third Church, will deal with the central issues concerning liturgy and music in the denomination today. The conference will close Saturday evening with a public worship service in which The King's College Choir will participate.

The conference is open to everyone.

Registration leaflets and further information about the conference can be obtained from Rev. Robert DeMoor, Third Chr. Ref. Church, 14323-107A Ave., Edmonton, AB T5N 1G2; Tel: (403) 455-1066.



William R. Rang

Skylights

Light for our feet

At one time of my life I was terribly night-blind. Doctors told me that my night vision had sustained damage during the last years of the war when food was scarce and vitamins were unavailable. I can remember that I had to do a midnight watch at an ammunition dump in the middle of a forest. It was incredibly dark and I had no flashlight. The sergeant had told me to walk around the depot at a slow pace. That was it. I can recall that I began my walk and that I became most hopelessly lost. Soon I was just among trees, using my rifle the way a blind peson uses his cane.

How I wished for a flashlight!

When the next sentries came on duty, they found me close to a half a mile away from where I was supposed to have been.

I often think of this event, for it resembles life. We live in difficult, dark times. We need light. Without it we get hurt and lost. The Scriptures say that the Word is that light. It allows us to see, to recognize, but also to avoid pitfalls. Without that light we are blind and liable to tumble into traps that the evil one sets for us.

In Psalm 119 we were told that the Word is a lamp for our feet. We do well to realize that the psalmist does not say that the Word is a searchlight. It does not throw huge beams over the countryside. No, the Word is like the light the Jewish people used when they had to go out at night. They put a little oil-lamp at the end of a string so that it would dangle close to the ground. Enough light for the feet. Thus the nightly traveller still had to find his way, but he had light enough to travel safely.

That's what the Word is for you and me. Enough light, but we must still do the searching. We are reminded of the fact that our earthly journey was not meant to be an easy one.

Easy, no. Safe, yes.

Jean Dykstra

Windows

The beach and inner peace

It takes time to become a "new you". How long? One, two years? It is different for each person. It not only depends on your character, but also how strong that bond of love is. Your age also makes a difference and whether or not it happened in your "home town" where your church, work and friends are.

We live within minutes of Lake Huron and I have gone there many times at sunset. It is always different. I sit on the top step of a staircase leading to a sandy beach. The lake could be like a glass top. Suddenly small ripples would appear, and a little later the small waves would become wild and foaming, grey with sand. During the night the sound of it would wake me up. I'd think of hymns, or Bible verses that speak of roaring waters.

Why does the Bible so often speak of water when talking about one's inner struggles? Mighty waters, roaring waves, tempestuous seas? I can understand that. I feel no peace when the lake roars. I'd rather run away from it. So is my life when sorrow overtakes me.

I feel I am tossed back and forth with the waves, and gently my Heavenly Father reminds me that He is able to still the waters of the soul's struggles, as He stilled the sea long ago. He has not changed. A hymn which was one of our favourites says:

"When peace like a river attendeth my way,
When sorrows like sea billows roll,
Whatever my lot, Though has taught me to say,
It is well, it is well with my soul."

The first and second lines aren't so difficult. The third one, well I can't always sing it and mean it. So I'd rather say: "Whatever my lot, Lord, please teach me to say, It is well with my soul." So often in church, when my voice can't sing and my lips quiver, my heart is still with it. I don't need a hymn book, the words are so familiar.

I look up beyond the cross in front, but I'm not given time to visualize what that cross means, for my young son pokes me, and pushes the hymn book a little closer to me, and his little finger points to the line, as he can't understand why I am not singing.

The river is also within walking distance, and I'll think of peace like a river, as we row our boat or canoe. I go often with one of the children; it is a good time to talk.

We also walk along the beach to gather "treasures", such as fancy stones and fossils. It was Bob's favourite spot. Is that why I like to go there and think? Why do others always call thinking, worrying? I'd never come back from there with a problem solved. Neither do I enjoy a walk alone. I feel a walk must be shared.

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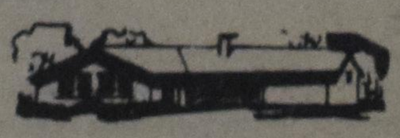

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Persoverzicht
Carl D. Tuyl

• De beurzen in New York en Toronto hadden wat weg van een slagerij waar biefstuk voor 25 cent per kilo verkocht werd. Dringen om aan de beurt te komen. De grote beleggers, pensioenfondsen en levensverzekeringsmaatschappijen, zagen door de dalende rente weer wat fiducie in industriele investering. Russiese spoorwegen die ik van mijn grootvader geërfd heb kwamen helaas geen centje boven hun nu al honderdjarige waarde: noppes! De enigen die geinteresserd zijn in die effekten zijn de antiek sjaggeraars op de vlooienmarkt. En zo ging ook deze keer de winst mijn neus voorbij. De opleving werd in het algemeen uitgelegd als een bewijs van hoop voor de ekonomie die nu al bijna een jaar in de staat van apegapen verkeert. Trudeau probeerde zijn zes-en-vijf oplossing bij de provinciale premiers van de hand te doen, maar ze beten niet. ,,We zullen onze eigen boontjes wel doppen'', was het algemene antwoord. De premiers wilden graag nog eens terugkomen in september om de zaak te herkauwen, maar voorlopig zagen ze in Trudeau's plan geen heil.

• Trudeau had anders wel een fijne vakantie achter de rug. Vergezeld van zijn kroost trok hij per trein door het land. Op verschillende plaatsen werd zijn rijtuig met eieren en tomaten bekogeld, hetgeen we nou niet de meest beleefde manier van protest zouden kunnen noemen. Zoals gewoonlijk zit de regering weer om kontanten verlegen en, zoals eveneens gewoonlijk is, gaan ze het pikketanissie en 't rokertje weer meer belasten. We zullen maar hopen dat deze keer het bakkie troost aan de grijpgrage handen van de staatskas ontsnapt.

• Op de konferentie van Hervormde Kerken in Ottawa liepen de grootste kerkgenootschappen van Zuid Afrika twee blauwe ogen op. Niet alleen werd hun door hun medewerking aan de apartheid het lidmaatschap ontzegd, het congres benoemde ook een gekleurde Zuid-Afrikaan tot president. In een besluit dat niet voor dubbelzinnigheid vatbaar was werd apartheid als ketterij betiteld.

• Het Bureau voor de Statistiek in Ottawa publiceerde weer eens een lekker fris feit: iedere achttien sekonden wordt er in Canada iets gegapt. Dat had geen betrekking op de belastingdienst maar op het blote feit dat elke achttien sekonden iemand iets verduisterde. Hand op de zak houden maar, en niet vergeten de deur op slot te doen.

• In het Midden-Oosten is de evakuatie van de P.L.O. uit Beiroet in volle gang en iedereen haalt weer wat geruster adem. Die stad ligt in puin en het leed van tallozen is met geen pen te beschrijven. Het eind van dat liedje, en het is wel terdege een treurzang, is volgens mijn bescheiden mening nog lang niet in zicht.

• In Polen laat de kerk weer eens van zich horen. Aartsbisschop Glemp hield een pleidooi voor de vrijlating van Solidariteit's leiders. Mijn dochter kwam terug van een bezoek achter het ijzeren gordijn en bracht mij een Engelse krant die in Moskou aan toeristen verkocht werd. Ik zal u de bijzonderheden besparen maar die krant schrijft over een voor mijn gevoel omgekeerde wereld. De Israelieten zijn terroristen, de Amerikanen jagen de bewapeningsrage op, de Polen zijn bevrijd door de militaire regering, de Balkan staten herdenken met grote feestpartijen hun inlijving in de Sovjet Republiek en Brezhnev loopt maar tevergeefs met de vredesduif te leuren. Precies de omgekeerde wereld! Zou de waarheid in het midden liggen?

• De oudste koning ter wereld, Zijne Majesteit de Leeuw van Swaziland, is op de rijpe leeftijd van 83 jaar van dit aardse toneel heengegaan. Zijne Majesteit laat zo ongeveer honderd vrouwen en zeshonderd kinderen na. Ik vroeg me af bij het lezen of ze daar ook kinderbijslag hadden.

• In Alaska stuurde de regering iedere man, vrouw en kind een girootje voor zegge en schrijven duizend piek. Dat was winst op energie-ontginning. Maar dacht u dat de Minister van Financien daar met dank en eer overladen werd? Had je gedacht. De klachten waren niet van de lucht. ,,'t Lijkt wel of ik van de bijstand trek'', zo beklaagde zich de 36-jarige Ron Moore uit dit staat. Mocht het idee van zo'n direkte participatie in Canada overgenomen worden door onze veel belaagde MacEachen dan zouden we in plaats van een girootje allemaal gepresenteerd worden met een rekening van zo om en bij de vierduizend dollar.

Uit Nederland

Radio Nederland □ De Tweede Kamer verkiezingen in september zullen voor sommige partijen grote veranderingen opleveren in het aantal zetels, vergeleken met de verkiezingen van mei vorig jaar. Het jongste verkiezingsonderzoek wijst op een fors verlies van D'66 - van 17 naar 7 zetels - en een grote sprong vooruit van de VVD, die van 26 op 34 zetels zou komen. Het CDA zou volgens deze peiling 2 zetels kwijtraken, maar met 46 zetels nog net de grootste partij blijven.

De Partij van de Arbeid zou goed zijn voor 45 zetels, een winst van een. De peilingsdeskundige, Maurice de Hond verwacht een absolute meerderheid in de Tweede Kamer voor CDA en VVD samen. De Partij van de Arbeid kan de grootste partij worden omdat volgens hem de twijfels onder de PvdA-stemmers voorbij lijkt te zijn en de grote groep thuisblijvers bij de vorige verkiezingen op 8 september weer wel naar de stembus zal gaan.

□ Nederland gaat drie organisaties die zich bezighouden met de hulp aan slachtoffers van het geweld in Libanon steunen met 400.000 dollar uit de pot van ontwikkelingssamenwerking. Dat zijn het Nederlandse Rode Kruis, Unicef, het kinderfonds van de Verenigde Naties en Unwra en de VN-hulporganisatie voor Palestijnse vluchtelingen. Unicef gaat het geld gebruiken voor voedsel en medische hulp aan enkele honderdduizenden Libanese kinderen, Unwra voor de opvang van de ongeveer 175.000 mensen die voor het geweld op de vlucht geslagen zijn. Ook het Nederlandse UNIFIL-detachement in Libanon krijgt extra-geld om vluchtelingen die het gebied binnenkomen te kunnen helpen met voedsel en water.

□ In een brief aan Minister de Koning van Landbouw en Visserij hebben de Nederlandse bloementelers grote verontrusting uitgesproken over de slechte gang van zaken in hun bedrijfstak. Als daar geen verandering in komt dan kan het verlies over heel 1982 oplopen tot in totaal 160 miljoen dollar. Een grote grief van de bloemisterij is het uitblijven van een initiatief van de Nederlandse regering tot verbetering van het invoerbeleid van de Europese Gemeenschap.

De invoer in de EEG van snijbloemen uit derde landen - onder meer Israel en Colombia - is in tien jaar tijds gestegen van 9 tot meer dan 25 procent van de totale Europese import aan bloemen. Dit vormt volgens de Nederlandse bloementelers een levensgrote bedreiging van hun bestaan. Verder willen ze meer overheidssteun voor modernisering van bloemenkassen en het aanbrengen van energiebesparende voorzieningen in hun bedrijven.

Photo: Centraal Weekblad

DE DOMTOREN JUBILEERT: *Utrecht viert feest, want de Dom toren bestaat 600 jaar. De bouw voltrok zich van 1321 tot 1382.*

□ In Nederland zijn er in juli ruim 29 duizend werklozen bijgekomen. Deze stijging is groter dan op grond van seizoens-invloeden mocht worden verwacht. Het aantal werklozen in Nederland bedraagt nu 551.100.

□ De douane op de luchthaven Schiphol heeft in de eerste zeven maanden van dit jaar al meer verdovende middelen onderschept dan in het hele jaar ervoor. Met name de hoeveelheid gesmokkelde heroine neemt enorm toe: in heel 1981 werd er 9 kilo onderschept, en dit jaar al 55. Verder werd al meer dan duizend kilo hasjies en 1200 kilo marihuana bij vooral buitenlandse smokkelaars aangetroffen. Omdat het aantal aanhoudingen ongeveer gelijk blijft wordt door de douane van Schiphol geconcludeerd dat de koeriers steeds meer risico durven nemen, en steeds grotere hoeveelheden proberen te smokkelen.

□ Doordat de groep 65-plussers in Nederland een steeds groter deel van de bevolking gaat uitmaken, wat leidt tot de zogenoemde vergrijzing, is volgens minister Louw de Graaf van Sociale Zaken de AOW-uitkering, dat is het ouderdomspensioen, op het huidige niveau niet langer te handhaven. Volgens de bewindsman moet daarom de premie voor deze volksverzekering worden verhoogd. Hij schrijft dat in een brief aan de Tweede Kamer, die over de premieverhoging moet beslissen.

□ Volgens de waterleidingbedrijven in het stroomgebied van de Rijn blijft die rivier een onbetrouwbare bron voor drinkwater. Hoewel het zuurstofgehalte van de Rijn langzaam verbetert worden er nog altijd teveel chemicalien in de Rijn geloosd. De waterleidingbedrijven zijn bang dat chemische bedrijven bezuinigen op zuiveringsapparatuur nu de economie zakt. Ruim 20 miljoen West-Europeanen zijn voor hun drinkwater afhankelijk van de Rijn.

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Dutch

Syrt Wolters

Als je 't mij vraagt...

Wat is inflatie? #3

Hoe komen we uit de impasse van de inflatie? Dat was de vraag waarmee ik mijn laatste praatje besloot. 'k Heb al bij voorbaat toegegeven dat ik het antwoord daarop niet weet. Toch wil ik er graag nog wat meer van zeggen.

We hebben met twee problemen te kampen. De een is inflatie; de ander werkeloosheid. Als we inflatie bestrijden bevorderen we werkeloosheid. Bestrijden we werkeloosheid dan bevorderen we inflatie. Het is een vicieuze cirkel, waar een gewoon mens niet uitkomt. Werkeloosheid is een ramp, heb ik gezegd. Maar het kon wel eens zijn dat werkeloosheid zal moeten fungeren als een erg bittere medicinale pil, om ons te genezen van inflatie.

Wat ik bedoel wil ik trachten duidelijk te maken met een simpel voorbeeld. Stel, dat u een groentetuin hebt. Een mooie tuin overigens maar het heeft een nadeel. Op een iets hoger gelegen stuk land is een hele kleine bron, die geregeld, het hele jaar door een beetje water afgeeft. Het is haast niet de moeite waard, maar het maakt de tuin toch altijd te drassig, vooral als het ook nog geregend heeft.

U gaat er wat aan doen. U bouwt een dammetje, een dijk in het klein. En ja hoor, het helpt. De hele zomer hebt u geen last van die bron. Maar aan het eind van het seizoen merkt u ineens dat er achter dat dammetje een plas water staat. Wel, het heeft goed geholpen en het volgend jaar maakt u dat dammetje alleen maar wat hoger en een beetje dikker. En weer - het helpt. U kunt rustig tuinieren zonder in drassige grond te werken.

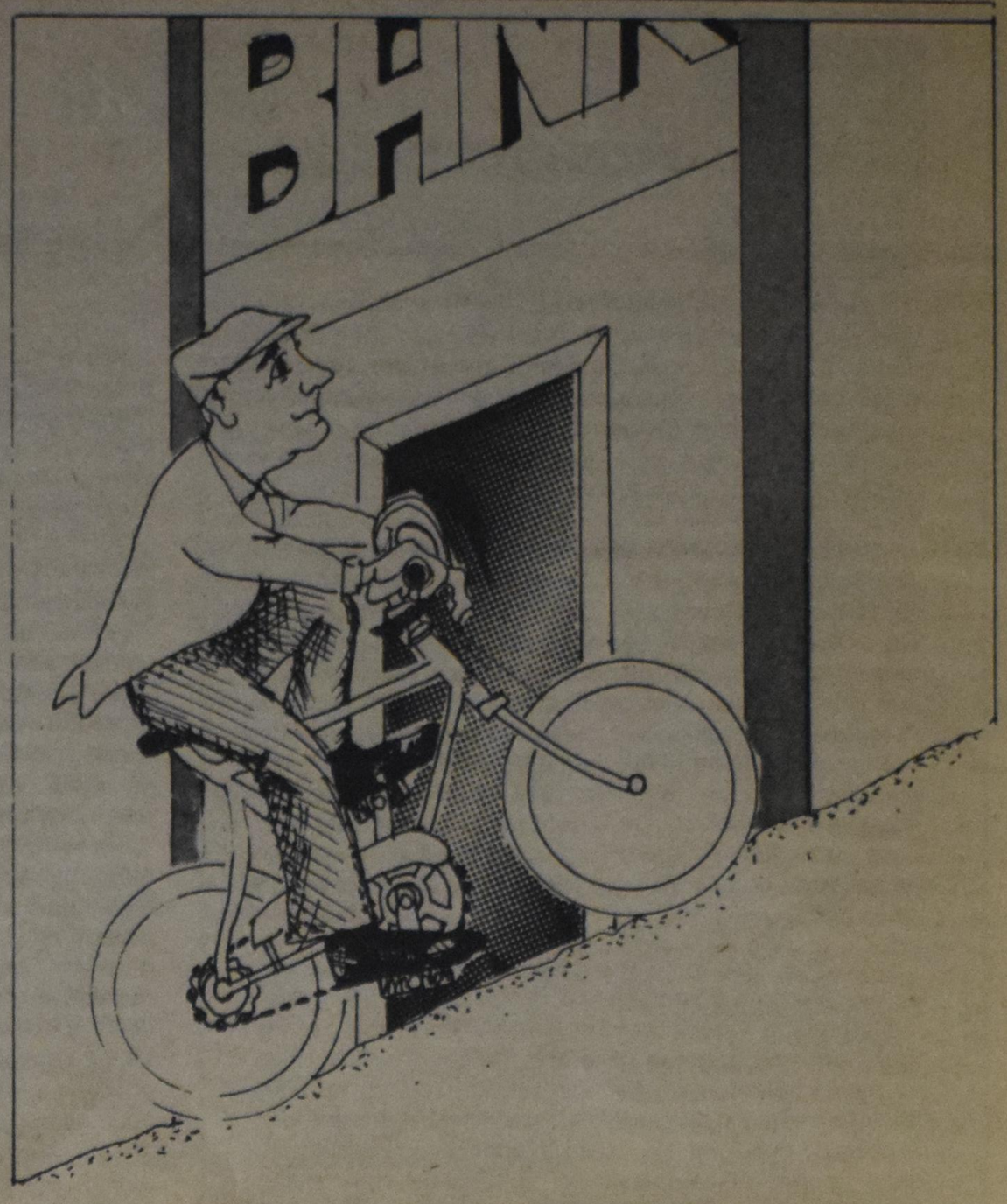
Dat gaat goed voor nog een paar jaar, ofschoon elk jaar meer tijd en werk besteed moet worden om die dijk te versterken. Het is gaandeweg al zo erg geworden dat die dam (het is geen dammetje meer) een probleem is geworden.

U bent al lang tot de conclusie gekomen dat er iets grondigs gedaan moet worden om niet de hele tuin te verliezen door een overstroming. U wordt voor de keus geplaatst: Kapitalen te besteden aan een goede dijk, die u nog lang in staat zal stellen om te tuinieren, maar u geen enkele zekerheid biedt, dat u uw tuin altijd zult houden. Het gevaar van overstroming blijft bestaan. In feite: hoe sterker de dijk gemaakt moet worden, hoe sterker de kracht achter de dijk en hoe groter de ramp als deze eenmaal doorbreekt.

De andere keus is een gaatje te boren in de dijk die langzamerhand het water zal afvoeren en uw tuin weer drassig maakt. Ja drassiger dan tevoren, want dat gat moet niet alleen het overtollige water afvoeren maar ook de natuurlijke aanvoer van dat kleine bronnetje. Het is natuurlijk heel logisch dat u dan zegt: Heb ik daarvoor jaar op jaar aan die dijk gebouwd om het nu op te geven? U kunt wel op uw vingers narekenen dat al uw werk van de laatste tien jaar vergeefs geweest is en dat het u weer tien jaar zal nemen voordat die grote watermassa achter die dijk weggesiepeld is door het gaatje wat u moest maken. Twintig jaar later bent u weer precies zo ver als voor die tijd. Nou, wie wil dat nou?

Toch geloof ik, dat, als we elkaar er zo van kunnen overtuigen dat het een beslist moeten is dat we een gat boren (onze levensstandaard verlagen), dat we dan, met God's hulp de geloofsmoed en geloofsgehoorzaamheid kunnen opbrengen, om onze schouders er onder te zetten. Vooral als we beseffen: als we 't niet doen, dat dan het hele economische leven in elkaar stort. God behoede ons voor die ramp, want dat zal nog vele malen erger zijn dan de ,,malaise'' van de dertiger jaren.

Nu is het natuurlijk gemakkelijk gezegd: je moet op lagere voet gaan leven, maar het brengt problemen met zich mee. Tenslotte zijn we zelf ook deel van het probleem. We wonen in te grote huizen. Daar kun je zomaar niet



uit lopen. We stoken dure olie en niet iedereen is in de gelegenheid om hout te gaan stoken. Bovendien, als je hout kopen moet, kun je net zo voordelig olie stoken. Maar als we perse willen, dan denk ik wel dat we in veel dingen simpeler kunnen gaan leven. We zullen weer op de fiets moeten.

Dat laatste gaat me nogal gemakkelijk af om neer te schrijven, want ik zelf ga elke dag op mijn fiets naar mijn werk en dat heb ik al gedaan sinds 1957. Het is 13 kilometer naar mijn werk en ik doe het met genoegen, ondanks mijn meer dan 70 jaren. En iedereen die Victoria kent weet wel dat fietsen hier heel iets anders is dan in Nederland, waar alles even vlak is. Victoria is heuvelachtig van begin tot eind en zal altijd zo zijn al wordt het nog tien maal groter.

We kunnen ook proberen om zelf onze groenten en zo te verbouwen en tegelijkertijd met veel zorg onderzoeken hoe we ons zelf en onze gezinnen het best kunnen voeden. Laten we allemaal maar eens met ernst over dezê dingen gaan nadenken, voordat er ons geen tijd meer gelaten wordt om er over na te denken.

Uit een en ander blijkt wel duidelijk, dat wij, als een Christelijke gemeenschap gefaald hebben om de wereld te tonen wat een bijbelse economie is. Als Christelijke gemeenschap hebben we gewoon meegedaan met de wereld en niet de moeite genomen om economische problemen van de Schriftuurlijke kant te bestuderen en te propageren. Inplaats daarvan hebben we meegespeeld in de Canadese politieke partijen met hun economische strategieen. Tenzij we ons radicaal gaan bekeren, is er geen hoop en zullen we met de rest economisch ten onder gaan.

J. VanHarmelen

Israel's val is rijkdom voor de wereld! #7

Dit artikel is een soort naschrift. Voordat mijn zes artikeltjes over ‚Israel's Val is Rijkdom voor de Wereld' alle verschenen waren kreeg ik al allerlei opmerkingen, exegetische uiteenzettingen, zelfs een boek over het Jodenvraagstuk, soms vond men dat ik in mijn beschouwing niet ver genoeg ging. Al deze reacties waren voor mij het bewijs dat er belangstelling is voor Israel, maar ook dat er teveel naar Scofield geluisterd wordt. Daarom wil ik in dit laatste artikel nog iets zeggen over de uitdrukking die Paulus bezigt: ‚aldus zal gans Israel behouden worden.'

Een commentator schrijft: ,,Wat heeft Paulus hiermee bedoeld? Leefde Paulus zelf nog dan zou hij het ons wel gauw kunnen vertellen. Dat is nu eenmaal niet zo, en daarom moeten wij er zelf over zwoegen.'' Hieruit volgt reeds dat er over deze uitdrukking verschillend wordt gedacht.

En er zouden wel namen gegeven kunnen worden van personen in onze kring die voor de uitdrukking ‚gans Israel' een uitleg hebben gegeven tegenovergesteld aan de gangbare. Gewoonlijk is men van oordeel dat de uitdrukking ‚gans Israel' moet worden verstaan als het ‚geestelijk Israel', dwz de gehele kerk van Oud- en Nieuw-Testament. Als de volheid der heidenen zal binnengaan dwz als het volle getal van de naar Gods verkiezing geroepen heidenen tot geloof in Christus zal zijn gekomen, dan zullen deze gelovigen uit de heidenen tesamen met de gelovigen uit de Joden, de ene complete kerk vormen, het ‚geestelijk Israel'. Hiertegen wordt dan opgemerkt dat de apostel Paulus in deze drie hoofdstukken van Romeinen, 9-12, maar vooral in Romeinen 11:25-32 telkens over Israel als volk spreekt, en wel over het ongehoorzame, verharde, verblinde, afvallige Israel, maar toch geliefde kinderen om der vaderen wil.

Waarom zou Paulus - zo vragen ze - dan ineens in vers 25 en 26 een ‚geestelijk Israel' bedoelen, en niet het Joodse volk dat eindelijk open ogen krijgt voor de ware Messias, onze Here Jezus, die eeuwen geleden als een Verlosser uit Sion gekomen was, om te sterven voor de goddeloosheden van Jacob, zodat Israels zonden konden worden vergeven. Paulus spreekt immers ten opzichte van het volk Israel over Gods verkiezing, Zijn onberouwelijke genadegaven en Zijn roeping jegens hen. God heeft blijkbaar iets voor hen in petto. Iets geweldigs. De gedeeltelijke verharding, verblinding zal gaan verdwijnen. God zal Israel weer aannemen. Paulus spreekt van Gods verkiezing, van Gods geliefden om der vaderen wil.'' Krachtens de verkiezing zijn zij om der wille van de vaderen, d.i. om de aan de patriarchen geschonken beloften, geliefden! Niet omdat in die vaderen enige verdienste was, die hen en hun geslacht Gode aangenaam maakte, maar, omdat met de vaderen het verbond was opgericht en aan hen de beloften geschonken waren'' (K.V. Romeinen, blz. 251). Daarom kunnen ze niet aannemen dat Paulus niet over het volk Israel spreekt. Trouwens is het niet opmerkelijk dat Romeinen 11 eindigt in een lofzang: 'O diepte van rijkdom, van wijsheid en kennis Gods, hoe ondoorgrondelijk zijn Zijn beschikkingen en hoe onnaspeurlijk zijn Zijn wegen.'

Het schijnt toch wel zo te zijn dat Paulus diep onder de indruk is van iets dat heel erg verrassend is, iets ongedachts, en men kan dit alleen verstaan als Paulus hier denkt aan iets dat voor hem zelf een groot wonder is, dat zijn broeders naar het vlees behouden worden. Niet maar een enkele hier en daar, maar zoveel dat representatief gezegd kan worden: Israel kan weer meegeteld worden. Niet-mijn-volk is toch weer Mijn-volk geworden. God zal de takken die van nature tot de olijfboom behoorden, weer in-enten in hun eigen olijfboom.

Paulus is er diep van ontroerd. Daar heeft hij nu zo over gepiekerd, en voor wakker gelegen. Luister maar naar het begin van hoofdstuk 9: ik heb grote smart en een voortdurend hartzeer. Want zelf zou ik wel wensen van Christus verbannen te zijn ten behoeve van mijn broeders, mijn verwanten

Dutch

De doodlopende weg van de apartheidspolitiek

Tijd voor het oprechte delen van politieke en economische macht

Apartheid als een „afgodische nationale cultus"
Toen Dr. J. Verkuyl een open brief schreef aan Minister-President Botha van de Republiek Zuid-Afrika, reageerden professors van Die Hammanskraalse Teologiese School in een open brief dat in het Gereformeerd Weekblad verscheen. Dr. Verkuyls antwoord daarop volgde in het G.W. van 4 juni. Deel twee ervan is hier in deel weergegeven.

In mijn open brief aan premier Botha heb ik o.a. ter sprake gebracht de poging van uw regering om te komen tot de vorming van tien separate en zgn. souvereine thuislanden, zoals die aanvankelijk „gerealiseerd" is in Transkei, Bophuthatswana, Venda en Ciskei en zoals uw regering die nog hoopt te realiseren in de andere zes thuislanden. Ik noemde die poging een vorm van goddeloos onrecht. U verdedigt die poging en ondersteunt die.

Ik neem mijn bewering niet terug en zal nader aanduiden waarom m.i. dit beleid een vorm van onrecht is.

1. Het territorium van de Republiek Zuid-Afrika omvat het gehele gebied, dat ook door uw regering als Zuid-Afrika wordt aangeduid in talloze wetten en regelingen en dat ook internationaal als het territorium van deze Republiek wordt erkend.

Uw regering poogt uit dat gehele grondgebied bepaalde gebieden af te zonderen, uit te snijden en te maken tot de „souvereine" territoria van de thuislanden. Deze gebieden hebben behalve de Transkei, weinig of niets te maken met de originele woongebieden van zwarte stammen in vroegere eeuwen. Het zijn de brokstukken die overbleven na de militaire en politieke annexatie van Zuid-Afrika, eerst door de Engelsen, later door de blanke Afrikaners; overgebleven brokstukken waarvan de grenzen zijn vastgesteld door wetten, gemaakt door blanke parlementen, die in 1913 10% van het totale territorium van Zuid-Afrika „reserveerden" („reserves") voor de zwarte bevolking en in 1936 die gebieden uitbreidden tot 14% (in feite nu 13%) van het gehele territorium.

Kwazulu bestaat uit 48 stukken land, her en der verspreid, Bophuthatswana uit 19, Ciskei uit 15, Lebowa uit 14 van zulke fragmenten, die verspreid liggen binnen de gehele desbetreffende gebieden.

Vanaf het eerste begin heeft de zwarte bevolking fel geprotesteerd tegen deze opdeling van een deel van het territorium van Zuid-Afrika in zulke brokstukken.

Als in het handvest voor de vrijheid (de Freedom Charter) de Chief Albert Luthuli namens het „African National Congress" in 1955 verklaart, dat geheel Zuid-Afrika behoort aan allen die er wonen, blank en zwart, dan resoneert dat in de harten van alle zwarten, zowel van degenen die noodgedwongen het thuislandenbeleid accepteren, als van degenen die zich daartegen openlijk verzetten. En het resoneert ook in de harten van die blanken die het recht liefhebben.

Uw regering heeft echter met zware repressieve maatregelen alle legale wegen afgesloten om dit beleid om te buigen en uw regering bedreigt illegaal verzet ertegen met de zwaarste straffen, tot de doodstraf toe.

Deze ongerechtigheid van de arbitraire opdeling van het territorium van Zuid-Afrika gaat gepaard met een nog veel ernstiger ongerechtigheid: uw regering ontzegt daarmee aan de hele zwarte bevolking, d.w.z. aan de volstrekte meerderheid in en buiten de thuislanden het burgerrecht; ze maakt dus de zwarte bevolking tot vreemdeling in eigen land en scheept de zwarte bevolking af met zgn. rechten in de thuislanden.

Deze ongerechtigheid komt nog duidelijker aan het licht als we letten op de motivering en uitwerking van dit beleid. Als zwarte werkers onproductief worden wegens ziekte en wegens ouderdom, zendt uw regering hen uit de „blanke gebieden" terug naar de thuislanden. Als er werkloosheid is in de „blanke gebieden", dan „exporteert" uw regering die werklozen naar de thuislanden, waar ze uit het zicht verdwijnen.

In de randgebieden, waar de blanke grens-industrieën gevestigd zijn, pendelt een groot deel van het zwarte arbeidsleger heen en weer uit de thuislanden naar deze grens-industrieën, d.w.z. dat een deel van de sociale kosten van het zwarte arbeidspotentieel daarmee getransfereerd wordt naar de thuislanden.
Sinds de zestiger jaren dwingt uw regering bovendien met harde hand duizenden zwarten via hervestigingsschema's te verdwijnen uit een omgeving waarin ze nog enig comfort en perspectief hadden en brengt hen over in een vaak barre omgeving in de thuislanden, waar ze verarmd en verbitterd voortvegeteren zonder perspectief.

Dat alles gebeurt vanwege de economische en politieke belangen van de blanke overheersers.

Wanneer het thuislandenbeleid „vrijheid" en „souvereiniteit" aan niet-blanken belooft, dan riekt dat naar fraude en wanneer het het geloof aanmoedigt dat de huidige werkelijkheid in de Republiek Zuid-Afrika zulk een vrijheid en souvereiniteit mogelijk maakt, dan ruikt dat naar fantasie.

Een bijproduct van dit thuislanden-beleid is dat in de thuislanden een kleine elite wordt gevormd van mensen die belang hebben bij de voortzetting en consolidatie van dat beleid, zoals bijvoorbeeld in de zwarte top van Transkei en Vendaland blijkt.

Uw regering poogt vergeefs dit beleid geaccepteerd te krijgen door de internationale gemeenschap en door de zwarte bevolking, die voor dit beleid niet gekozen heeft en die soms geen andere keus heeft dan zich er voorlopig aan te onderwerpen.

In het recente rapport „South Africa: Time running out" van de Rockefeller Foundation (1981) staat naar waarheid, dat de meeste landen in en buiten Zuid-Afrika het thuislanden-beleid beschouwen als een doorzichtige slimheid en list van de Nationale partij om de apartheid te bevorderen, om een verdeel-en-heerspolitiek te effectueren en om de nationale verlangens van de zwarte bevolking te frustreren (hfdst. 8, pag. 147 vv.).

Dat rapport komt niet uit Moskou, maar uit de Verenigde Staten. Ik noem deze list een vorm van goddeloos onrecht en liefdeloos. Wie in de politiek liefdeloos handelt, handelt goddeloos, want God is liefde.

Als u vraagt of u naar mijn mening verkeerd handelt om in Hammanskraal in Bophuthatswana (als pendelaars uit een blank gebied) te werken aan een theologische school, dan moet u zelf die vraag beantwoorden. Het gaat er dan maar om of uw onderwijs systeem-bevestigend is dan wel systeem-kritisch.

Mijns inziens heeft dr. Johannes Adonis, die pas aan de Vrije Universiteit promoveerde op een proefschrift met de titel: „Die afgebreekte muur weer opgebou", gelijk als hij schrijft dat moet worden aangestuurd op multiraciale theologische scholen per regio, waarin zwarte en blanke studenten samen worden opgeleid. Of uw onderwijs in die richting werkt of tegenwerkt, kunt u beter beoordelen dan ik.

De vergelijking met de erkenning van de souvereiniteit van Indonesie in 1949 en van Suriname in 1975 en het streven van Pretoria om souvereiniteit te schenken aan thuislanden is een vergelijking die mank gaat, omdat de situaties onvergelijkbaar zijn.

In Zuid-Afrika is de situatie geheel anders. Uw groep maakt deel uit van de Zuid-Afrikaanse samenleving samen met vele andere bevolkingsgroepen. In Zuid-Afrika heerste vanaf het begin van de komst van Westerlingen een intern kolonialisme, zowel onder de heerschappij der Britten als onder de heerschappij van de blanke Afrikaners.

Het doel van een rechtvaardig beleid in Zuid-Afrika moet zijn om dat bewuste of onbewuste interne kolonialisme te liquideren en mee te werken aan een zodanige natievorming dat de majoriteit niet het slachtoffer wordt van de minoriteit, noch de minoriteit van de majoriteit.

En het uitgangspunt zal moeten zijn dat Zuid-Afrika territoriaal en politiek een ondeelbare eenheid is waarbinnen gestreefd moet worden naar een rechtvaardige en verantwoordelijke maatschappij met participatie van allen in de centrale macht en in de economische bronnen. Het handvest van de vrijheid, dat in 1955 werd geformuleerd door het A.N.C., moet de blauwdruk zijn voor de toekomst voor alle politieke partijen.

„Wij verklaren dat Zuid-Afrika behoort aan allen die er wonen, blank en zwart en dat een regering slechts met recht gezag kan opeisen indien ze haar basis vindt in de wil van het gehele volk. Wij verklaren dat slechts een democratische staat, gebaseerd op de wil van het volk, allen kan verzekeren van hun geboorterecht zonder onderscheid van kleur, ras, geslacht of geloof."

De keuze voor het oprechte delen van de politieke en economische macht is de enige keuze die naar mijn overtuiging in overeenstemming is met sociale, raciale, economische, culturele en politieke gerechtigheid.

Als u in het dilemma tussen zelfhandhaving of het delen van de macht de verkeerde keuze blijft doen, bent en blijft u mede schuldig aan de ideologische radicalisering van de zwarte bevolking en van die zwarte bevrijdingsbewegingen die door uw regering zijn onderdrukt en verboden en die ik noemde in mijn open brief aan de Minister-President.

Ieder die ogen en oren heeft om te zien en te horen, beseft dat het meer dan tijd is om om te keren van de doodlopende weg der apartheidspolitiek.

Met collegiale groet,
J. Verkuyl

naar het vlees; immers zij zijn Israelieten, hunner is de aanneming tot zonen en de heerlijkheid en de verbonden en de wetgeving en de eredienst en de beloften; hunner zijn de vaderen en uit hen is wat het vlees betreft, de Christus, die is boven alles, God, te prijzen tot in eeuwigheid! Amen. En luister ook naar het begin van hoofdstuk 10: Broeders, de begeerte mijns harten en mijn gebed om hun behoud gaan tot God uit. En dat hoofdstuk eindigt: Van Israel zegt de Here: De ganse dag heb ik mijn handen uitgestrekt naar een ongehoorzaam en tegensprekend volk.

Wat struikelden ze, die Joden, vooral toen ze de ware Messias verworpen. De struikeling der Joden is echter het heil der heidenen. Ze zullen niet blijven struikelen, de verharding, de verblinding is ten dele, zij zal ophouden. Wanneer? Als de volheid der heidenen binnengaat. Dan! Betekent de val van de Joden (de verwerping van de Messias) rijkdom voor de wereld, en het tekort van de Joden (hun onvoltalligheid) rijkdom voor de heidenen, hoeveel te meer hun volheid! Indien hun verwerping de verzoening der wereld is, wat zal hun aanneming anders wezen dan leven uit de doden?

„Wij verklaren dat Zuid-Afrika behoort aan allen die er wonen, blank en zwart en dat een regering slechts met recht gezag kan opeisen indien ze haar basis vindt in de wil van het gehele volk. Wij verklaren dat slechts een democratische staat, gebaseerd op de wil van het volk, allen kan verzekeren van hun geboorterecht zonder onderscheid van kleur, ras, geslacht of geloof."

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THANKS

NAMINK: We would like to thank all our children, grandchildren, relatives and friends, for the great joy you brought to us on our 40th Wedding Anniversary. Thank you for cards, flowers, gifts and visits and everything that made our day so joyful. Above all, thanks to God who made it all possible.
Mr. and Mrs. P. Namink, 96 Ontario St., Georgetown, ON L7G 3L1

REINSMA: Albert and Grace Reinsma wish to thank everyone who made our 35th Wedding Anniversary such a special day. A very special thank you to our children and grandchildren.
Albert and Grace Reinsma, 4720-10th Ave., Edson, AB T0E 0P0

ROZEMA: We thank our heavenly Father for his grace and blessings bestowed upon us in our 50 years of married life. Also, we thank our children, grandchildren, relatives and friends, for the many best wishes, gifts, cards and flowers given to us on this occasion.
Mr. and Mrs. L. Rozema, 125 Livingston Ave., Unit #24, Grimsby, Ont.

TEITSMA: After our 40th Wedding Anniversary:
We thank our Father in heaven above
We thank our children for showing their love
We thank our relatives and friends who came
For cards and letters, too many to name
We thank for all tokens of love and say:
"We will never forget this wonderful day."
The Teitsmas, 62 Lakeview Ave., Grimsby, ON L3M 3M2

ZYLSTRA: Mrs. Gina Zylstra and family wish to thank everyone for the prayers, words of comfort, cards and visits we received at the passing away of our dear husband, father and grandfather, George Zylstra. Your kindness and thoughtfulness was much appreciated.
R.R.#3, Georgetown, Ont.

BIRTHS

BOUMAN: With joy and thankfulness to God, we, Luke and Shirley, are happy to announce the birth of our first child, a son, SCOTT EDWARD, born August 4, 1982, weighing 7 lbs. 15 oz.; 6th grandchild for Mr. and Mrs. G. Zandbergen, Exeter, Ont., and 9th grandchild for Mr. and Mrs. H. Bouman, Clinton, Ont.
R.R.#1, Londesboro, ON N0M 1E0

KLEIN-GELTINK: With thanks to our heavenly Father, we, Gerald and Rita, are happy to announce the birth of our son, MARK GERALD. He was born August 16, 1982, and weighed 10 lbs. 12 oz. He is a little brother for Brian and another grandchild for Mr. and Mrs. John Streutker of Woodstock, Ont., and Mr. and Mrs. Bert Dunnewold of Scotsburn, Nova Scotia.

BIRTHS

GROENEWEGEN:
A Child ...
A child's laugh is music to the ears.
A child's smile is beauty to the eyes.
A child's small hands are a wonder to the touch.
A child is priceless.
For he is worth so much.
Once again God has blessed us with a very precious gift. Will and Gwen happily announce the safe arrival of their second child, MICHELLE LYNN. A little sister for Sarah Nicole; 2nd grandchild for John and Dorothy Vander Wal of Camlachie, Ont. and 11th grandchild for Cor and Janet Groenewegen of Brantford, Ont; another great-grandchild for Mr. and Mrs. John Vander Wal Sr., of Wyoming, Ont.
P.O. Box #114, Union, ON N0L 2L0

KOOIMAN: A new life to us from God! We rejoice in the arrival of STEPHEN JOEL, 9 lbs. 2 oz., born July 30, 1982. As parents, Simon and Lynn Kooiman, we promise, God helping us, to direct him, along with brother Jonathan and sister Heidi, in the way of their heavenly Father. We are thankful for the loving support of this promise from our own parents: Mrs. Hilda Kooiman of Stoney Creek, Ont., and Mr. and Mrs. Henry De Wit of Inwood, Iowa, and our Oma, Mrs. Simon Kooiman of Soest, The Netherlands.
"Lord, through all the generations, thou hast been our dwelling place!"

LAARMAN: Leo and Janet Laarman thank the Lord for entrusting to them another healthy child, JORDAN ELLIOT, 10 lbs. 2 oz., on July 24, 1982. A welcomed brother for Eugene, Julian, Jonathan and Rachel. Jordan is the 12th grandchild for Mr. and Mrs. Floor Saarloos of Aylmer, Ont., and the 8th grandchild for Mrs. Hermanna Laarman of Aylmer, Ont.
R.R.#2, Stratford, ON N5A 6S3

MULDER: With joy and thankfulness to God, the creator of all life, we, Bert and Marietta, rejoice in the birth of our first child, ALICIA DIANE, born August 10, 1982, weighing 7 lbs. 11 oz. Alicia is the first grandchild for Mr. and Mrs. Peter Mulder and the third grandchild for Mr. and Mrs. Henry Evers.
R.R.#2, Dunnville, ON N1A 2W2

SIEDERS: Kurt and Darlene (nee Jansen) thank the Lord for the safe arrival of their daughter, RUBY DARLENE on August 6, 1982, weighing 9 lbs. 1 oz. She is a welcome sister for Chris and Kurt. Also 17th grandchild for Mr. and Mrs. K. Sieders, Sr.
2388 Maryvale Crt., Burlington, ON L7P 2P2

SINNEMA: With great joy and thankfulness to God, the creator and giver of all life, Harvey and Rita Sinnema, joyfully proclaim the birth of their child, a daughter, ALEXIS MIRANDA, 6 lbs. 15 oz. on August 15, 1982. Alexis is the 4th grandchild for Mr. and Mrs. Jan Dupon of St. Catharines and 6th for Mr. and Mrs. Cornelius Sinnema of Granum, Alta.
42 Louis Ave., St. Catharines, ON L2M 2N6

VEENSTRA: From his hands - into ours - for him.
With great joy, we wish to ask all of God's people to join with us in thanksgiving to our covenant God, for the birth of our son, DAVID JOSHUA on August 4, 1982, weighing 7 lbs. 9 oz. A welcome brother for Nathan and Mark; the fourth grandchild for Mrs. H. Helmus of London, and twenty-sixth grandchild of Mr. and Mrs. P. Veenstra of St. Catharines. The grateful parents are: Bill and Lucy Veenstra of Clarkson, Ont.
1571 Stonehaven Dr., Mississauga, ON L5J 1E9

BIRTHS

TJEERDSMA: With joy and thankfulness to God, Eelke and Jane are happy to announce the birth of their son, EDWARD DANIEL, born July 29, 1982. A brother for Christina, John Peter and Jennifer. Edward is the 9th grandchild for Mr. and Mrs. John Tjeerdsma and the 7th grandchild for Mr. and Mrs. Eppe Van Dam.
R.R.#1, Phelpston, ON L0L 2K0

VANDERSLUIS: We, Ray and Theresa, praise God for entrusting to our care another daughter, MARY ELLEN, born August 10, 1982, weighing 9 lbs. 3 oz. She is a welcome sister for Sarah, Danny and Rachel. Happy grandparents are Mrs. K. VanderSluis and Mr. and Mrs. E. Ennema.
137 Chippewa Dr., Chatham, ON N7M 2B3

VANDER VIES: "From the rising of the sun, to the going down of the same, the name of the Lord is to be praised."
Right now we're praising God for HEIDI CORRINE. She was born on August 6, 1982. A precious daughter for Clarence and Alice and little sister for Brenda and David. Heidi is the 6th grandchild for Mr. and Mrs. Jake Groenenberg of St. Thomas, and the 8th grandchild for Mr. and Mrs. John VanderVies of Sarnia.
1067 Waterworks Sideroad, Sarnia ON N7T 7H2

WEVERS: With thankfulness and joy, we happily announce the long awaited arrival of our first child, a son, JONATHAN LUCAS ALAN, born May 15, 1982. God has greatly blessed us with this precious gift. The overjoyed parents are Helen and Mike Wevers of Fort Macleod, Alta. A grandson for John and Wilhelmina Wevers and Lucas and Jeanette Brouwer, all of Lethbridge, Alta.

ZEGERS: We, Pete and Annette, thank the Lord that on July 17, 1982, he entrusted in our care another son, DAVID ANDREW, a brother for Paul and Tony; 3rd grandchild for Mr. and Mrs. John Steenbergen, Alma, and 8th grandchild for Mrs. M. Zegers, Orono. Psalm 127:3-5a.
164 Allen St. E., Waterloo, ON N2J 1J8

ENGAGEMENT

VANDEEMTER-KASTELEIN: Mr. and Mrs. Ralph VanDeemter are pleased to announce the engagement of their son, ROB to HEIDI KASTELEIN at the home of Rev. and Mrs. H. Praamsma.
11826-38th St., Edmonton, Alta.

MARRIAGES

BUIST-BEINTEMA: Mr. and Mrs. Marc Buist are happy to announce the forthcoming marriage of their eldest daughter, GERLINDA MARIA AGATHA to STEVE, son of Mr. and Mrs. Fred Beintema. The wedding will take place, D.V., on Saturday, September 18, 1982, at 2:00 p.m., in the Rehoboth Canadian Ref. Church, Burlington, Ont. Rev. W. Pouwelse officiating.
Future address: 505-2077 Prospect St., Burlington, ON L7R 1Z4

VAN EEK-NIEUWENHUIS: "May your unfailing love rest upon us, O Lord, even as we put our hope in you" (Psalm 33:22).
Thankful to God, we congratulate you on your covenant, newly-made in Christ: GEORGE PETER NIEUWENHUIS and JANE ANN VAN EEK. We, your parents, brothers and sisters, hope to keep the promises we have made to you.
Peter & Marjorie Nieuwenhuis; Sid, Elizabeth, Martha;
Arie & Ellen Van Eek; Calvin & Gloria, Esther, Shirlene, John
4751-26th Ave. S.W., Calgary, Alta.
July 30, 1982.

MARRIAGES

HOEKSTRA-VANDERMEER: We, WENDY and MARK, together with our parents, Henry and Tilly Hoekstra and Bert and Clara Vandermeer, joyfully announce our forthcoming marriage. The ceremony will take place, D.V., on Saturday, September 4, 1982, at 2:30 p.m., in the Rehoboth Chr. Ref. Church, Niagara Falls, Ont. Rev. W. Postman officiating.
Future address: R.R.#6, Niagara-on-the-Lake, ON L0S 1J0

HOEKSTRA-VAN EK: Mr. and Mrs. Peter Hoekstra of Georgetown, Ont. and Mr. and Mrs. Herman Van Ek of Grand Rapids, Mich., are happy to announce the forthcoming marriage of their children, WENDY PATRICIA and BRIAN LEE. The ceremony will take place, D.V., on Saturday, September 4, 1982, at 3:00 p.m., in the Georgetown Chr. Ref. Church of Georgetown, Ont. Rev. William Suk officiating.
Future address: 4222 Stonebridge Rd., Wyoming, MI 49509

SCHENK-KLAZINGA: In the spirit of Christian joy, Morris and Vicki Schenk are happy to announce the forthcoming marriage of their daughter, AUDREY IRENE to ROBERT CLARENCE, son of Stewart and Jenny Klazinga. The ceremony will take place, D.V., on Friday, September 10, 1982, at 7:00 p.m., in the Wyoming Chr. Ref. Church. Rev. Wm. Renkema officiating.
Future address: R.R.#3, Londesboro, ON N0M 2H0

SPEELMAN-BAELDE: Mr. and Mrs. Martin Speelman of Strathroy, Ont., and Mr. and Mrs. Isaac Baelde of Aylmer, Ont., are pleased to announce the forthcoming marriage of their children, HENRIETTE and MARTIN. The wedding ceremony will take place, the Lord willing, on Friday, September 10, 1982, at 7:00 p.m., in the Westmount Chr. Ref. Church of Strathroy, Ont. Pastor Anthonie Vanden Ende officiating.
Future address: 47 Warren St., Aylmer, Ont.

TERPSTRA-TAEKEMA: Mr. and Mrs. Wietze Terpstra and Mr. and Mrs. Henry Taekema, are happy to announce the forthcoming marriage of their children, WENDY-JANE and LLOYD. The ceremony will take place, the Lord willing, on October 15, 1982, at 7:30 p.m., in the First Chr. Ref. Church of Chilliwack, BC. Rev. Anthony Schweitzer officiating.
Future address: 5668 Sumas Prairie Rd., Sardis, BC V0X 1Y0

VANDERLEI-BAKELAAR: Mr. and Mrs. Clarence Vanderlei of Londesboro and Mr. and Mrs. C.W. Neil Bakelaar of Listowel, are pleased to announce the forthcoming marriage of their children, MARIA GRACE and ADRIAN CORNELIUS. The ceremony will take place, the Lord willing, on Saturday, September 18, 1982, at 3:00 p.m., in the Chr. Ref. Church of Blyth, Ont. Rev. A. Dieleman officiating.
Future address: 670 Wallace Ave. S., Listowel, ON N4W 1Y4

VAN STAALDUINEN-DEVISSER: We, SANDRA and JOHN, with our parents, Mr. and Mrs. J. Van Staalduinen of Beamsville, and Mr. and Mrs. W. DeVisser of St. Catharines, are happy to announce our forthcoming marriage. This joyous celebration will take place on Saturday, September 11, 1982, at 4:00 p.m., in the Mountainview Chr. Ref. Church, Grimsby. Rev. J.W. Van Weelden officiating.
Future address: 125 Hixson St., Beamsville, ON L0R 1B0

Plan to be part of our
Wedding Album
a feature of wedding photos to appear in C.C. later this year.

MARRIAGES

VERKERK-BOUWMAN: Mr. and Mrs. A. Verkerk and Mr. and Mrs. R. Bouwman, are pleased to announce the marriage of their children, TERESA and LEON. The celebration took place on August 28, 1982, in the First Chr. Ref. Church in Calgary, Alta. The Rev. H. Wildeboer officiated.
New address: 5024-59 St., Innisfail, Alta.

BIRTHDAY

1900 1982

On August 4, 1982, Queen-Mother Elizabeth celebrated her 82nd birthday. On the same day we commemorated with our own "Queen-Mother,"

Mrs. ALICE BOULOGNE
(Hulbertje Alida 't Hart)

that 82 years ago she first saw the light in the city of Rotterdam. We all hope that she will be able to enjoy many more birthdays in health and happiness.
One of her favourite songs is:
All the way my Saviour leads me.
What have I to ask beside?
Can I doubt his tender mercy,
Who through life has been my guide?
Heavenly peace and gracious comfort
so by faith in him to dwell,
for I know what'er befall me:
Jesus doeth all things well!

All the way my Saviour leads me.
Oh, the fullness of his love!
Perfect rest to me is promised
in my Father's house above.
When my spirit, clothed immortal
wings its flight to joyous day,
this my song through endless ages:
"Jesus led me all the way!"
Her children:
Diny Boulogne — Edmonton
Ada & Piet Roeper — Stirling, Ont.
Laverne Van Ryk — Edmonton
(Dick Van Ryk in heaven)
Jack Boulogne — Surrey, BC
Grandchildren:
Alice & Stephen Peters — Belleville, Ont.
Karen & Fred Bouma — Toronto
Connie & Terry Reed — Cookstown, Ont.
Peter & Kathleen Roeper — Belleville, Ont.
Jim, Fay, John Roeper — at home
Sid, Don Van Ryk — at home
Marion & Julian Hudson — California
Angela & David Turner — 100 Mile House, BC
Connie, Bruce Van Ryk — at home
Leviny & Ted Turner — Alberta
Michele, Dick, Steven Van Ryk — at home
John, Stephanie Boulogne — at home
Great-grandchildren:
Mark, Lori-Anne, Julie Peters, (Matthew in heaven); Peter, Heather, James Bouma; Craig, Kyle, Curtis Reed; Louise Hudson; Daniel Turner; Matthew Turner.
Address: 37 - 15110 - 26 Ave., White Rock, BC V4A 2L5

ANNIVERSARIES

1952 1982

August 31

With joy and thanksgiving to God, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

JOHN and PATRICIA DYKSTRA
(nee Gysen)

We pray that the Lord may bless them with much love happiness and health in the years to come.
With love from your children and grandchildren:
Ophelia & Jim Agombar
Len & Annette Dykstra; Joel — Edmonton
Theresa & Fritz Jaspers; Bryce, Ashley
Alice & Aart Bakker; Melissa
Nancy
Michael
Home address: R.R.#6, Thunder Bay, ON P7C 5N5

Classified Advertising

ANNIVERSARIES

Jan and Grietje Boonstra

Donkerbroek, Fr. Telkwa, BC
1927 1982

September 9

"Lo, thus shall the man be blessed who fears the Lord. The Lord bless you from Zion! May you see the prosperity of Jerusalem all the days of your life! May you see your children's children! Peace be upon Israel!" (Psalm 128:4-6).

With these words our Heit and Mem,

JAN and GRIETJE BOONSTRA
(nee Betten)

were married 55 years ago.

The Lord has allowed them to see their children's children, and has given many more blessings, to them and to us, as he promised 55 years ago.

Congratulations, Dad and Mom, and thanks for all you are and have been to us your children:
Geesje & Hendrik Duursma
Joe & Griet Boonstra
John & Carolyn Boonstra
Alice & Cecil Packer
Jannes & Leny Boonstra
Tony & Bonnie Boonstra
Lovingly remembering Bill, 1949-1965.
and 40 grandchildren and 11 great-grandchildren.
Home address: Found Lake Rd., R.R.#1, Telkwa, BC

Alphen a/d 'Rijn Guelph
1947 September 4 1982

"For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations" (Psalm 100:5).

With thankfulness to our Lord, we announce the 35th Wedding Anniversary of our Mom and Dad, our Oma and Opa,

CHRIS and WILMA DUIKER
(nee Groenendijk)

We pray that the Lord will bless them with continued happiness and health in the coming years.

Happy Anniversary from:
Rinke & Anne Duiker; Julia, Rebecca, Katrina, Adrian — Shelburne, Ont.
Ria & John Verdonk; Lisa, Maria, Julie, Sara, Rachel, John — St. Annes, Ont.
Archie & Sue Duiker; Deanne, Eric — Burlington, Ont.
Chris & Joanne Duiker; Chris — Guelph, Ont.
Mary & Andy Vandermarel; David, Bobby, Maryke — Belwood, Ont.
Rob — at home
Nancy — at home
Open house: September 4, 1982 at the Guelph Chr. Ref. Church on Water St.
Home address: 29 Deleware St., Guelph, Ont.

The consistory and congregation of the Second Chr. Ref. Church of Toronto, thank our heavenly Father that our pastor and his wife,

REV. and MRS. P. KRANENBURG

could celebrate, with their children, their 25th Wedding Anniversary.

We are also thankful that together, they may remember at this time, the pastor's 25 years of ministering in the Chr. Ref. Church.

May the Lord grant them his grace in the years to come.

The consistory.

Amsterdam Burlington
1947 1982

On September 4, 1982, the Lord willing, we hope to celebrate with our dear parents and grandparents,

ERNIE
and
HENDRIKA GEERTRUIDA FELS
(nee Schmidt)

the occasion of their 35th Wedding Anniversary.

We thank God for the many blessings they have received and we pray that the Lord may bless them with much love, happiness and health for each other and for us, their children and grandchildren.

Happy Anniversary Dad and Mom and Opa and Oma:
Andy & Margaret Flokstra; Robert, Lisa Lynn, Juanita, David — Hamilton
Ralph & Erna Fluit; Elaine, Eric, Mark — Grimsby
Nick & Petra Voordenhout; Lee-Anne, Jennifer, Laura — Burlington
Rob — at home
Home address: 1321 Ester Dr., Burlington, ON L7P 1L2

Berkel Murillo
1942 September 20 1982

"For the Lord knows the way of the righteous" (Psalm 1:6a).

With grateful thanksgiving to God, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

JAN ARIE and JACOMINA C.J. GROOTENBOER
(nee Bijdevaate)

May the Lord continue to bless them in health and happiness.

Congratulations and love from your children and grandchildren:
Mijnie & Gijs Donkersgoed; Betty & Peter Neufeld (Waterloo), Ed, John, Gerry — Listowel, Ont.
Koen & Jean Grootenboer; Yolanda, Jacqueline, Laurie, John, Patricia — Murillo, Ont.
Betty & Ed Niemi; Karen, Mark — Nipigon, Ont.
Chris & Audrey Grootenboer; Angela, Catherine, Ronald, Jason — Murillo, Ont.
Ann & Victor Maloney; Katherine, Jacqueline, Johanna, William — Thunder Bay, Ont.
Clara & fiance, Bruce Godwin — Ottawa
Arie & Bonnie Grootenboer; Leeann, Joseph, Evan — Murillo, Ont.
Margaret & Sonny Warenzek; Nicole — Thunder Bay
Best wishes only.
Home address; R.R.#1, Murillo, ON P0T 2G0

1957 September 6 1982

With joy and thankfulness to our Lord, we are happy to celebrate the 25th Wedding Anniversary of our dear parents,

PIETER and NELLIE VAN DIJKEN
(nee Ypma)

Congratulations from your children:
Jennifer
James
Debbie
Home address: R.R.#5, Thunder Bay, ON P7C 5M9

1957 1982

September 7

Proverbs 14:26.

With joy and thanksgiving to the Lord for his many blessings, we are happy to announce that our parents,

JOHN and WILLEMIEN OVERWEG
(nee Brouwer)

will celebrate their 25th Wedding Anniversary.

With love:
Hilda & Ed — Scarboro
Anna & David — Calgary
Teresa & Tony — Scarboro
Sharon & Neil — Scarboro
Open house: Saturday, September 11, 1982, from 2 to 10 p.m. at 95 Packard Blvd., Scarborough, ON M1P 4K7; phone: 438-4334.

1957 1982

We are happy to announce that on September 6, 1982, D.V., our parents,

EVERT and MARGIE RIDDER
(nee Ott)

will celebrate their 25th Wedding Anniversary. We thank the Lord for the many blessings they have received over the years, and we pray that he may grant them many more years together.

Congratulations and love from your children:
Ralph & Nancy (fiancee)
Peter
Mary Jane & Leo (boyfriend)
Margie
Everett
Paul
Open house will be held on September 6, 1982, D.V., in the Clinton Christian School from 2 to 4 p.m.
Home address: R.R.#2, Goderich, ON N7A 3X8

Hazerswoude Ladner
Holland BC
1932 1982

September 29

Wedding text: "And he said unto him, if thy presence go not with me, carry us not up hence" (Exodus 33:15).

With joy and thanksgiving to our Lord, we hope to celebrate, D.V., the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

JAN HENDRIK
and
TEUNTJE GRIETJE VANTOL
(nee Hoogendoorn)

We pray that God may continue to bless them and keep them for many more happy years together.

With love and congratulations from:
John & Jennie vanTol; Henry & Linda, Ralph & Margaret, Jim, John, Dennis — Ladner
Albert & Nelly Tukker; Mary-Anne, Dave & Teresa, Allan & Jocelyn, Wes, Lisa — Abbotsford
Martin & Wilma vanTol; John, Jane & John, Harvey, Martin Jr., Bill, Judy, Jason — Ladner
Casey & Carla vanTol; Catherine & Wes, Jim, Crystal, Sean, Colin, Debbie — Prince George
Henry & Nelly vanTol; Monty, Philip, Eric, Romay — Kelowna
Bill & Hennie vanTol; Terril, Shirley, Richard, Wayne — Ladner
John & Ann Vugteveen; James, Andrew, Terence — Surrey
Andy & Jenny Buwrsema; Caralee, Lorina, Kevin — Smithers
Tena Jansons; Keith, Ken, Tanya — Westbank
Harry & Joan vanTol; Nicole, Gregory — Ladner
Henry & Jean Tuininga; Michelle, Christopher, Nathan, Caryn — Maple Ridge
Tony & Marian vanTol; Robert, Corrie, Brian, Antony — Ladner
Bert & Cheryl vanTol; Jason — Ladner
and 6 great-grandchildren.
Open house on Wednesday, September 29, 1982, from 2:00 - 5:00 p.m. at home.
Best wishes and/or contributions to the Ladner Christian School greatly appreciated.
Home address: 4972 - 53rd St., Delta, BC V4K 2Z2

1957 1982

JAN WILLEM VAN REENEN
and
AUDREY PLUG

August 30

Giving thanks unto God for the 25 years of happiness and unity experienced by our parents in their marriage. May God continue to enrich your lives together.

"Commit your way to the Lord; trust in him, and he will act" (Psalm 37:5).

Love from your children:
Pat
Peter
Jan
Home address: 1168 Pontiac Dr., Sarnia, ON N7S 3A9

Forest Georgetown
1957 1982

With joy and thankfulness to God, we like to celebrate on August 28, 1982, D.V., with our parents,

GORDON and NELLIE SCHREIBER
(nee Vanderhill)

their 25th Wedding Anniversary.

We are glad that the Lord cared for us and showed his love to all of us during these years.

That God may grant them many more years together with us is the hope and prayer of their children:
Joyce
Rob
Andrew
An open house will be held on Saturday, September 11, 1982, D.V., in the Georgetown Chr. Ref. Church, from 2 to 5 p.m.
Home address: 43 Stevens Cr., Georgetown, ON L7G 1B7

1942 1982

September 7

God has blessed our parents,

ANDREW and JENNIFER TIMMERMANS
(nee Walda)

with 40 years of married life.

Thankful to him, our prayer is that he will keep them for each other and for us in years to come.

Psalm 92.

Bruce — Ottawa, Ont.
Mient & Harriet; Christina, Michael, Matthew — Ottawa, Ont.
Cathy & Cye; Karen, Steven, Barbara — Thunder Bay, Ont.
Tina; Omar, Syeed — Toronto, Ont.
Home address: Henry St., Box #414, R.R.#5, Gloucester, ON K1G 3N3

1957 1982

September 6

MARTIN and ANN VANDERHEIDEN
(nee TerSteege)

With joy and thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our parents. May the Lord continue to bless our family in the years to come.

Congratulations and love from your children:
Ron
Sylvia
Liz
Home address: 305 Bold St., Hamilton, ON L8P 1W3

Den Haag St. Catharines
1937 1982

September 1

With thanks to God, we celebrated with our parents,

COR and MARIE VANDERZWAN
(nee Luik)

their 45th Wedding Anniversary.

We, along with their two grandchildren, pray that God may continue to keep them in his care, for, "he who gives heed to the Word will prosper and happy is he who trusts in the Lord" (Prov. 16:20).

Happy Anniversary Mom and Pap!
With lots of love:
Keith & Eileen Vanderzwan; Sheonaid Cori, Reshae Krinie
Home address: 250 Lake St., Apt. #402, St. Catharines, Ont.

Holland Canada
1947 1982

August 12

Psalm 32:8.

35th Wedding Anniversary

With joy and gratitude to our God, we celebrated the Wedding Anniversary of our parents,

HENK and FREDA VANDERMOLEN

We thank the Lord for parents who love their children, but above all love their God.

Jeannie & Guy Horodenchuk, Danielle — St. Catharines, Ont.
Jane & Frank Vander Beld; Barbara, Jimmy — Corunna, Ont.
Vic & Nancy Vandermolen; Rick, Geoff, Dan, Melanee — Bowmanville, Ont.
Home address: 17 Thompson St., St. Catharines, Ont.

1952 1982

September 3

"The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness" (Lamentations 3:22-23).

With thanksgiving to God for his continued love and guidance, we are pleased to announce the 30th Wedding Anniversary of our dear parents and grandparents,

ADRIAN and JOYCE VAN GEEST
(nee Hanemaayer)

Happy Anniversary Mom and Dad! May God continue to bless you for each other and for all of us.

With love:
Neil & Mary Jane Van Geest; Kevin, Ryan, Karen
Fred & Arlene Bennink
Gord
Joyce Van Geest & Jim Koornneef
Shirley
Home address: 376 Lake St., Grimsby, ON L3M 1Z8

1957 1982

September 7

We are very happy to announce the 25th Wedding Anniversary of our parents,

ADRI and LENY OUDYK
(nee Van derLuit)

Together with them, we are deeply thankful for the gifts of love and constant strength given anew each day by the Lord.

John & Carla — Waterloo, Ont.
Gary — Waterloo, Ont.
Ingrid — Oshawa, Ont.
Home address: 416 Elizabeth St., Oshawa, Ont., L1J 2T1

OBITUARIES

"What is your only comfort in life and death? That I, with body and soul, both in life and death, am not my own, but belong to my faithful Saviour Jesus Christ" (Lord's Day 1).

On August 19, 1982, exactly three months after we celebrated the 50th Wedding Anniversary of our parents, it pleased the Lord to take home to be with him our dear wife, mother, grandmother and great-grandmother,

WIETSKE (WINNIFRED) BROUWER
(nee Ferwerda)

at the age of 74.

Her life was Christ and her dying gain. On earth she loved so much to sing of the glory and praise of God and her Redeemer. Now she may sing his praise forever.

George (Gerben) Brouwer
Jan & Tine Tenkate
Andy & Jane Brouwer
Albert & Coby Brouwer
Louis & Effie Bierling
Andy & Martha DeJong
John & Anita Brouwer
21 grandchildren and 2 great-grandchildren.

Funeral was held on August 23, 1982, at 2:00 p.m., in the Holland Marsh Chr. Ref. Church. Rev. Max Lise officiated.

Home address: R.R.#2, Newmarket, ON L3Y 4V9

Classified Advertising

OBITUARIES

Called to higher service. After a serious illness of a few months, the Lord took home our beloved former president for many years,

MRS. WINNIFRED BROUWER

May the Lord comfort and sustain the bereaved family.
The Holland Marsh Dutch Ladies Aid "Ruth".

On August 25, 1982, the Lord, in his infinite wisdom, took unto himself our beloved father and grandfather,

WIEBREN (WILLIAM) DEBOER

at the age of 75.
"Fear not, for I have redeemed you, and I have called you by name; you are mine" (Isaiah 43:1b).
Predeceased by his wife Froukje DeBoer (1980),
and dear father of:
Bob & Arlene DeBoer — Dorr, Mich.
Bill & Ann DeBoer — Wyoming, Ont.
Marie & Ike DeKlerk — Dunnville, Ont.
Frances & Wes Boelns — Wyoming, Ont.
Oscar & Alice DeBoer — Shedden, Ont.
Grace & John Anjema — Wyoming, Ont.
Harry & Barb DeBoer — Wyoming, Ont.
Gary & Sylvia DeBoer — Wyoming, Ont.
and 41 grandchildren.
Funeral service was held at the Wyoming Chr. Ref. Church, on Saturday, August 28, 1982, at 2:00 p.m.

August 4, 1982, the Lord received his child unto himself, our mother, grandmother and great-grandmother,

HILDA DE JONG
(nee Terpstra)

in her 73rd year.
Beloved wife of Marten Arjens de Jong, for 52 years.
Dear mother of:
Nellie & Jelte Tolsma
Winnie & Jack Rolleman
Adrien & Rea de Jong
Mike & Verla de Jong
Willie & Nellie de Jong
Allen & Mabel de Jong
Ann & Martin Martens
Pat & Grahame Henderson
Jennie & Greg Schiedt
Kim & Glen Dickre
Predeceased by daughters: Riemkje de Jong 1943-44, Riemkje de Jong 1944-45.
35 grandchildren and 12 great-grandchildren.
"The Lord giveth, The Lord taketh, Blessed be his name!" (Job 1:21b).
Funeral service held on August 9, 1982, at the West End Chr. Ref. Church in Edmonton, Alta. Rev. Gordon Pols officiating.
Home address: 15411-87 Ave., #502, Tower B, Edmonton, AB T5R 4K3

We extend our Christian sympathy to Mrs. Janny DeLange and her children in the sudden death of her husband,

Mr. THEO DE LANGE

We will miss him as a member of our congregation who was willing to serve in various ways.
May the God of all comfort strengthen them.
First Chr. Ref. Church, Brantford, Ont.

We mourn in sympathy with Henry and Nellie Schenkel and their children, and the bereaved family in Holland, on the death of their brother and uncle,

LUCAS SCHENKEL

who died in Hoogezand, Holland, on July 19, 1982, after a lengthy illness.
He was 71 years old.
May his family be comforted with the words of Psalm 73:26... "My flesh and heart may fail, but God is the strength of my heart and my portion forever."
Congregation and Council
Waterloo Chr. Ref. Church

OBITUARIES

"Know that the Lord is God, it is he who made us, and we are his" (Psalm 100:3).
The Lord suddenly called unto himself, on Wednesday, August 25, 1982,

CORNELIS KONING

at the age of 70 years.
He will be lovingly remembered and sadly missed by:
his wife: Jacoba Koning (nee Wisse),
and his children, grandchildren and great-grandchild:
Trientje & Gerrit Klingenberg;
George & Maureen
Roger & Carol Ann; Matthew
Jacqueline & John
Bernard
David
Brenda
Ronald
— Woodstock, Ont.
Home address: 807 Sloan St., Woodstock, Ont.

"We know that in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28).
On Monday, August 16, 1982, after a brief illness, the Lord took home his child, our dear son, brother and uncle,

CORNELIS (KEITH) JR. DE MOOY

at the age of 42.
Parents: C. and G. DeMooy (nee Bloemendaal) — Orono
D. & G. DeMooy (nee Veleke) — Newcastle
B. & N. DeMooy (nee DeMooy) — Oegstgeest, Holland
J. & W. Veleke (nee DeMooy) — Newtonville
W. & D. Nanninga (nee DeMooy) — Bowmanville
L. & G. DeMooy (nee De Vries) — Newcastle
Uncle of 15 nephews and nieces.
Mailing address: Station St., Orono, ON L0B 1M2

On August 19, 1982, after a lengthy illness, the Lord took unto himself, our dear daughter, sister, sister-in-law and aunt,

Mrs. GEERTJE DE VRIES

Beloved wife of Lodewijk De Vries, at the age of 51.
Mr. B. Hendrik Veldhuis — Grimsby
Klaas & Iete Veldhuis — Hilversum, Holland
Fred & Mary De Vries — South Holland, Ill.
Piet & Hanna De Vries — Brantford
John & Gerry Veldhuis — Jarvis
Len & Diny Blyleven — Cayuga
Bert & Gerry Prinzen — Brantford
Jerry & Alice De Graaf — Hagersville
nieces and nephews
Home address: 16 Albemarle St., Brantford, ON N3S 4N2

Classis Quinte of the Christian Reformed Church, expresses its sincere Christian sympathy to Mrs. Wilma Mulder and family, and to the congregation of Hebron Chr. Ref. Church of Whitby, in the passing of the,

Rev. LAMBERTUS MULDER

"Precious in the sight of the Lord is the death of his saints."
May our heavenly Father comfort and sustain them in the days ahead through his word and spirit.
Anthony De Jager, President
Classical Interim Committee
Henry Getkate, Stated Clerk

The consistory and congregation of the Burlington Chr. Ref. Church, express their deep felt sympathy to Mrs. Lambertus Mulder and her family in the death of her husband and our former pastor,

LAMBERTUS MULDER

We gratefully recall the years of service in the Burlington Church as minister of the Word.
We assure you of our love and Christian sympathy with the prayer that the Lord may sustain and comfort.
"... knowing that in the Lord your labour is not in vain" (1 Cor. 15:58).

OBITUARIES

"I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38, 39).
On August 16, 1982, the Lord called home after a brief illness his servant,

REV. LAMBERTUS MULDER

at the age of 60 years.
Beloved husband of Wilma Dijkema for 32 years.
Dear father of:
Barbara Faith & Hilbert Boers — Orangeville
Lana Hope — Vancouver
Dear brother and brother-in-law of:
H. Mulder
H.M. Mulder
K. Dijkema
E. Padding — Dijkema
P. Dijkema
— all of Holland
At the funeral service, Rev. A. de Jager meditated on Psalm 116:15 "Precious in the sight of the Lord is the death of his saints."
Home address: 78 Applewood Ave., Whitby, ON L1N 2E8

On August 16, 1982, the Lord took unto Himself His servant, our former minister,

REV. LAMBERTUS MULDER

We pray that God will sustain Mrs. Mulder and daughters in the loss of their husband and father and that they may find comfort in the words of Romans 8:28-30 which were the foundation of Rev. Mulder's life and preaching.
"And we know that in all things God works for the good of those who love Him, who have been called according to His purpose. For those God foreknew He also predestined to be conformed to the likeness of His Son, that he might be the firstborn among many brothers. And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified.
Congregation and consistory,
Bethel Chr. Ref. Church, Brockville, Ont.

Consistory and congregation of the Zion Chr. Ref. Church of Oshawa, extend their sincere Christian sympathy to Mrs. Wilma Mulder and family and to the Hebron congregation of Whitby, in the passing away of their husband, father and pastor,

Rev. LAMBERTUS MULDER

May the comfort of our heavenly Father be theirs in this time of sorrow.

In Christian sympathy we mourn with Mrs. Wilma Mulder and family the passing away of their husband and father,

The Reverend
LAMBERTUS MULDER

In his two years among us he was a source of strength, especially to those in need. May the God of love and hope sustain those left behind.
Congregation and Council,
Hebron Chr. Ref. Church, Whitby, ON

"Be still, and know that I am God" (Psalm 46:10a).
On August 11, 1982, the Lord took home our dear friend,

JAN RIEMERSMA

May the Lord be their strength.
Sietse & Tet Braaksma and family.
Agassiz, BC.

TEACHERS

BRANTFORD: Brantford Christian School is in need of a **grade 1 and 2 teacher.** Duties to commence on November 29, 1982. Please send your application and resume to: Mr. C. VanderVeen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), or (519) 752-4100 (home).

TEACHERS

COTTAM: Principal/teacher required for K to 8 - Interdenominational Christian School. Send applications to: Emmanuel Christian Academy, Box #220, Cottam, ON N0R 1B0; phone: (519) 839-4874.

MINISTERS NEEDED

COCHRANE: Cochrane Chr. Ref. Church is in need of a pastor who is willing to take this position on a part-time basis. This is to lead and guide the congregation in conducting the worship service and to help in community outreach. For more information contact: George Struyk, Phone: (705) 272-5672 or write: R.R.#3, Cochrane, ON T0L 1C0

REXDALE: Fellowship Chr. Ref. Church in Rexdale, Ontario, is looking for a pastor to serve its congregation.
We are a small suburban church of 35 families. We have initiated liturgical renewal, are interested in developing an evangelistic outeach program, place emphasis on responsible church membership and have developed a household of faith program.
Any minister who would like to consider taking up a task of leadership in our church, please contact: Bert Witvoet, 104 Riverside Dr., Woodbridge, ON L4L 2L3; phone: (416) 851-0668.

FOR RENT

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

HELP WANTED

Friendly independent individual required to provide loving, stimulating care to two boys, 15 months and 3 1/2 years; light housekeeping, live-in or out; beginning October 1, 1982; Ancaster; references are essential. Box #4721, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

The Board of Publications of the Christian Reformed Church invites applications for the position of

MUSIC EDITOR

RESPONSIBILITIES:
Working with the Psalter Hymnal Revision Committee to prepare the new *Psalter Hymnal*
Overseeing production and introduction to the churches of the new *Psalter Hymnal*
Stimulating the writing of music for Reformed worship
Developing education programs in church music

QUALIFICATIONS:
A degree and practical experience in music preferably in psalmody and hymnody
Ability to do part writing and harmonization
Ability to write, edit, and lead workshops
Commitment to the Reformed faith and a good understanding of the Reformed stance on music, worship, and liturgy

Send resumé or job description to:
Harvey A. Smit
Education Department
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

Second year apprentice for automotive shop. Apply in person.
Ask for:
Mrs. Alice Woudsma
18121 - 107 Ave.
Edmonton, Alta.
Phone: [403] 484-7313

SIMCOE: Reliable person to work on modern dairy farm; knowledge of farm machinery and cattle an asset; non-smoker preferred; 4-bedroom home provided; wages to reflect ability and experience. Apply in writing, giving resume, references, and expected wages to: Kosmar Farms, R.R.#5, Simcoe, ON N3Y 4K4

An eastern Ontario dairy farm requires an experienced milker and for other related farm work; single man; room and board provided. Call: (613) 257-1279.

Babysitter wanted: Live-in Christian lady over 40 years of age for 1 child - 4 years old; Mississauga area. Send letter to: Box #4714, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Hope Centre Inc.

dedicated to Christian social action in the North End of Winnipeg, invites applications for the position of:

M.R. PROGRAM SUPERVISOR

Program: Teach basic living skills such as cooking, laundry, personal hygiene to up to 25 mild -- to - moderately mentally retarded adults on a daily basis.

Duties: Planning and scheduling of program activities; staff supervision; participation in staff/committee meetings; liaison with government agencies; coordination of volunteers; maintainance of program records; preparation of funding proposals; participation in the program.

Qualifications:
University graduate in appropriate discipline and/or extensive experience in programming for persons with mental retardation; demonstrated administrative skills; communication skills; ability to deal in appropriate manner with handicapped persons.

Applicants please call or write: **P.O. Box 3962, Station "B", Winnipeg, MB R2W 5H9; (204) 589-8354.**

Applications invited for the position of

Business Administrator

to start in September.

The responsibilities include accounting, financial reporting, supervision of building maintenance, tenant relations, and purchasing. Applications from persons with management experience, as well as recent graduates of business programs, are invited.

Send resume and qualifications to:

Association for the Advancement of Christian Scholarship,
229 College Street,
Toronto, Ontario M5T 1R4

Classified Advertising

EMPLOY WANTED

Single male, from Prince Edward Island with 5 years experience, is seeking employment in **Poultry operation,** in killing processing plant, **dairy farm, fruit** and **vegetable operation** or in **flower greenhouses.** If anyone has anything available please call Fred Van Rooyen at (902) 569-2097; willing to move; letters of recommendation provided.

Illustrator/Cartoonist: experienced, wishes to "collaborate" with Christian writers, magazines or agencies in Canada or U.S. Write or call for my art samples and 1982 price schedule. Bob Wierdsma, 112 Goulding Ave., Willowdale, ON M2M 1L4 Canada; phone: (416) 222-8794 5:30 p.m. - 10 p.m. Monday - Thursday.

18-year-old male, looking for work on dairy farm. Call Paul at: (519) 529-7465.

Experienced (2 summers and 5 years) **dairyman** needs employment. Milking and field experience. Christian, age 25, family man, non-smoker, non-drinker, dependable, hard worker. Will relocate in southern Ontario. Call collect: (416) 765-4151, or write: Al Boonstra, R.R.#3, Caledonia, ON N0A 1A0

PERSONAL

Retiring? Would you have private mortgage funds available at a reasonable rate of interest to help a young Christian family buy a home? We are interested in good stewardship. If so, please write Box 4718, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Sincere Chr. Ref. lady, 50 years old, likes to correspond with gentleman in late forties or early fifties, to maybe find a lasting relationship. My interests are: gardening, homemaking, walking, reading, good music and lots of crafts. Please enclose snapshot, all letters will be answered. Box #4719, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian female, mid twenties, wishes to correspond with, and meet, a sincere Christian man, age 28-35, non-smoker. Reply to: Box #4717, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Gentleman, 32, would like to meet and correspond with a devoted Christian woman, 28-32 years of age; in southern Ontario. Replies to Box #4720, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

ACCOMMODATION

Now available: Room in farmhouse near **Guelph**; $25.00/week; all conveniences. Phone: Henry Lennips, (519) 822-0583. Best time to call 8 a.m. or 7 p.m.

KITCHENER: Girl wanted to share two bedroom apartment in Kitchener; close to bus route; available September/ October; $122.50 included utilities. Call: Karen after 5 at (516) 579-6939.

HAMILTON: Male college student seeks apartment or room in Hamilton; preferably on the mountain. Please phone: 561-4258.

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
[519] 482-3455

Specializing in farms
Dairy, poultry, swine, beef, sheep, general and cash crop farms available.

PETER DAMSMA
R.R.#5, Clinton ON
Phone: [519] 482-9849

Beamsville
In the heart of the Niagara Peninsula; brick bungalow, central air conditioning; large garden; ideal for retirement; first mortgage at 6 3/4% interest; asking $55,000 - make an offer!
Contact: Gerrit Otten, R.E. Broker, (416) 563-7904.

CAGED LAYER FARMS
First time offered.
London area: New 2-storey home; 100 acres; 6,300 production quota.
Hamilton area: Newer split level home; 25 acres; 9,600 production quota; priced to sell.
Many other units, large and small, including started pullets and broilers.

Contact:
Ches Counsell
[519] 537-3526
7 - 8 a.m.
Thames Valley Realty Ltd.
R.R.#3, Woodstock, Ont.

FARMS FOR SALE
100 acres, Wallace Twp.: dairy farm, 32 stanchions, pipelines, stable cleaner, silo, unloader; three bedroom home; new implement shed; large F.C.C. mortgage available; cows and quota available.
150 acres, Grey Twp.: dairy barn, 50' x 100', stable cleaner, silo, unloader, bulk cooler; three bedroom brick home; large F.C.C. mortgage at 9 1/4% to approved buyer; 125 workable.
48 acres: 5 acres hardwood, balance cropable land; bank barn needs some repair; new wondersteel building.
173 acre dairy farm: 135 workable; new barn, 40 ties, pipeline, 2 silos, unloaders, bank barn for dry cows and heifers; modern bungalow.
Cash crop land: 200 acres, 175 drained; good bank barn; two bedroom mobile home plus older frame house; must be sold.
Poultry: 3.54 acres; 3 bedroom home, electric heat; five buildings used for raising pullets or breeder flock; automatic feeding; implement shed; workshop; 10,000 bus. grain storage; all buildings less than 12 years old.

Contact:
Albert Carson
P.H. HILLER REALTY LTD.
[519] 291-1544
eve: 291-1395

Roaster farm: 12,500 basic quota plus 5000 class 2 operating Capon farm with own processing plant; buildings and equipment in good condition; very well established business, showing excellent return.
For more details call:
Fred Hagen in Hamilton
Representative
Keith Miller & Associates Ltd.
679-6666

REAL ESTATE

4,500 cage layers: 120 sow farrowing unit, 32 acres choice cash crop or garden land; 4 bedroom brick home; near Hamilton; price reduced.
3,000 chicken broilers plus 5,000 secondary; 11 acres; good house and barn; asking only $165,000 with low downpayment and low interest financing.
6,500 broiler breeders: nearly new home and barn; price reduced.
800,000 lbs. turkey broilers: plus beef feed lot; low interest mortgage.
106 acre dairy farm: very good home; vendor hold mortgage.
Call Keith:
KEITH MILLER REALTY LTD.
Dunnville
774-7624 or
774-4077 [evgs.]

VACATIONS

Niagara Falls, Ont.
Dutch Inn Motel
8661 Lundy's Lane,
Niagara Falls, Ont. L2H 1H5
Tel. (416) 357-3525
***

- A friendly place
- 24 clean rooms
- Some kitchenettes
- Heated swimming pool
- Playground
- Picnic area
- A pleasant service
- A lot of information available about this area
- Open year round
- •• and last but not least

REASONABLE RATES
English, Dutch and German are spoken

For more information and/or reservation phone:
(416) 357-3525
We look forward to welcoming you.

Your hosts, Albert & Aggie Kral
Give yourself a break and visit the spectacular Falls in wintertime!

Big East River Motel and Camp
Huntsville, Ont.
* in the heart of Vacation Land
* Modern motel units: some with kitchens
* Campgrounds with hook-ups, shower, etc.
* Next to Arrowhead Provincial Park
Phone: **789-4001** or write to:
Bill and Christine Van Oene
R.R.3, Huntsville
for reservations

ITEMS WANTED

Wanted: A spinner or Dutch centrifuge to spin out your wash. Write to: A. de Voogd, 39 St. Anthony St., Chatham, ON N7M 3X9

ITEMS FOR SALE

1975, 66 passenger **International school bus;** certified. For information call: Jack Vantspyker: (705) 435-6565.

COTTAGES

Voor een geslaagde vacantie in Holland! In de Achterhoek, het gehele jaar door, zomerhuisjes te huur met 2 of 3 slaapkamers, douche en verwarming. In voorseizoen vanaf f150 - per week. Voor inl. beit U: B. Pennings, R.R.#3, Carrying Place, ON, Canada K0K 1L0; phone: (613) 392-5981 of schrijf: G. Janssen, Kasselderstr. 12, Sinderen (Geld), 6075 B.W. Holland.

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:
Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

COTTAGES

DIVINE LAKE LODGE
[under Dutch management]
Originally a summer estate carved out of the Muskoka wilderness by a famous artist-painter.
Adjacent to the lake, sheltered by lofty pines and towering rocks, hidden away from the bustle of traffic, yet within minutes of shopping centres.
We operate under M.A.P.
With international food
Most of our cottages are pine panelled inside, with three or four piece bathrooms.
Lots of facilities are available and free, like swimming pool, beach, boats, etc., etc.
For reservation or information, call: (705) 385-2031, or write to:
Divine Lake Lodge,
Port Sydney,
Muskoka, Ontario P0B 1L0
The Biji's Family

CORDIAL CATERING
Weddings! Anniversaries!! Company Christmas parties!!!
Full catering service.
Serving Hamilton and St. Catharines area.
For inquiries call:
945-2128 (home) Lawrence DeGraaf 643-1251 (bus.)

THE PRICE BEATER
ROY VANDERMEER

For your next new or quality pre-owned car or truck, at the very best price, call Roy at

Dodge Dodge Trucks CHRYSLER
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Plymouth Dodge Trucks CHRYSLER

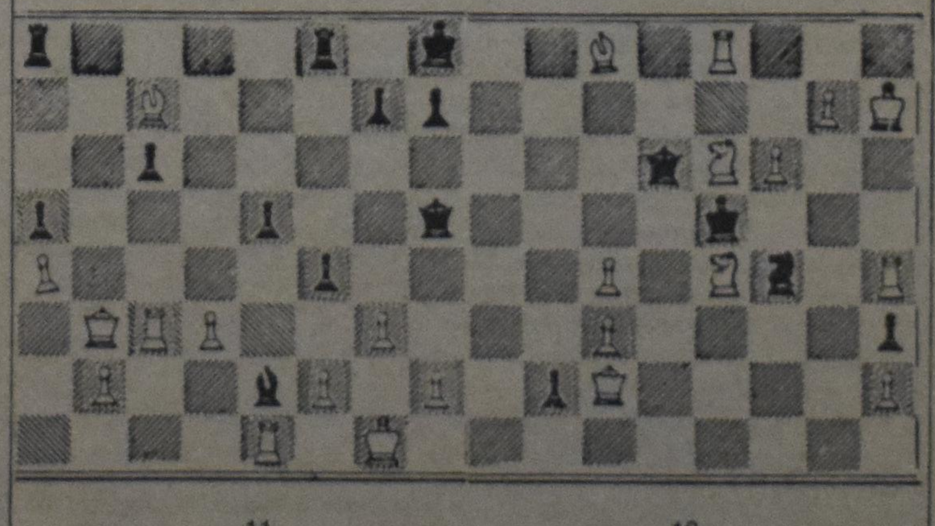
Local 877-5108 **Toronto 677-6687**

LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN SEPTEMBER

#928	#929
Game Position	J. Vander Weerd Holland,
11	5



11	12
Black to move and win 3pts.	2-mover 2pts.

NOTES
1. The Game Position should be good training for all Correspondence Chess players. Black must threaten mate every move. It's actually mate in seven moves or less. Be sure to write down the *Best* White defense for each move.
2. The Dutch two-mover, #929, is a little tricky. Black has some escape routes. Be careful. Only the Key and threat need to be given.
3. The deadline will be given next week.

CORRECTIONS FOR THE SUMMER SERIES
FIRST SERIES:
The headings of #924, and 925 should be reversed.

SECOND SERIES NUMBER CHANGES:
3-mover #925(Kubbel) should be #926(Kubbel).
2-mover #926(Haring) should be #927(Haring).
Deadline for Summer Series: September 20, 1982 postmarked for all contestants.

LIFETIME
STAINLESS STEEL COOKWARE
SALES AND SERVICE
CALL
(416) 563 - 4536

Events

Calvin Theological Seminary
offers a week of
CONTINUING EDUCATION
Prof. John Stek
"Understanding Old Testament Literature"
October 25-29, 1982
On the campus of:
Redeemer College
Hamilton, Ontario
Write:
Director of Continuing Education,
Calvin Seminary,
3233 Burton S.E.
Grand Rapids, Michigan
49506

Dutch Classes

The Hamilton Holland Club will again offer a variety of Dutch classes.

You can choose from:
Dutch classes for children, conversational Dutch, or high school credit courses for grade 9 and 10.

Registration for all courses will be on

September 11, 1982
from 10 a.m. to 12:00 noon
in the Calvin Chr. School
547 West 5th St.,
Hamilton, Ont.
For more information phone:
765-6404

Christian film association names best in its field

(EP) — Christian Film Producers and Distributors from around the world, meeting for their 8th Annual Convention in Dallas-Fort Worth, Texas, July 12-17, concluded with the Academy of Christian Cinematographic Arts awards program for the best in Christian film production.

Leading all film productions for the number of awards received was *Kevin Can Wait* by John Schmidt Productions. This was only the second film by the young film producer, and was the second year in a row that his film won the "Best Youth Film" award. In addition, this year *Kevin Can Wait* took top honour as "Best Film of 1981."

Kevin Can Wait is the story of a young man who has set high ideals for his life — an outstanding TV ministry, a popular evangelist, or a great missionary — but totally neglects the needs of people around him. While jogging one day he meets a fellow jogger who turns out to be an angel with a message from God — a message of service to the least of these! The awards attest to the skillful handling of this subject.

Closely following with a total of four awards, was Ken Anderson Films' production of *Hudson Taylor*. This film won the award for "Best Missionary Film." The film is the story of the young Hudson Taylor, who left a wealthy family to go to China as a missionary, and while he was there founded the China Inland Mission.

Award for the "Best Evangelistic Film" went to *Brother Enemy* by Heartland Productions. It is the story of a teenage gang sentenced by the judge to restore a puppeteer's workshop that they had vandalized, and to put on a play at the end of their probation period.

Attention all Ontario Cadet and Calvinette counsellors

The Quinte and Pine Ridge cadet councils invite you to attend the All-Ontario Rally on October 1st and 2nd at the Holiday Inn in Oshawa. The rally will feature Rev. Al Harvey of Welland, speaking on the theme, **"Onward with Christ."**

Also featured are various workshops, entertainment and a banquet. Registration forms are available from your head counsellor.
See you there!

Calendar of events

Sept. 2 - 13	Harry Houtman of Christian Stewardship Services will be in Alberta, available for personal visits and public presentations.
Sept. 4	Van Schepen Reunion at Pinehurst Park, Highway 24A, Ayr, Ont. Coffee will be ready at 10:30 a.m.
Sept. 4	Aug. 2 - 8 Rev. Wm. Renkema, Aug. 9 - 15 Back to God Hour, Aug. 16 - 22 Rev. Alfred Luke, Aug. 20 - 22 Youth Weekend, Aug. 23 - 29 Rev. A. van Eek, Aug. 30 - Sept. 4 Bible Week.
Sept. 6	Redeemer College Official Opening at 2:00 p.m.
Sept. 8	10th Singles Fellowship Day.
Sept. 8	Dayuma presented at 8:00 p.m. in the following locations: Sept. 8 - 11 at Humanities Theatre, Kitchener; Sept. 23 - 25 at Ryerson Theatre, Toronto; Sept. 16 - 18 at The Grand Theatre, London; Sept. 30 - Oct 2 at Mohawk College Theatre, Hamilton. Tickets available at: The Family Christian Bookstore, Burlington; Bible House, Hamilton; The Christian Bookstore, Hamilton; Emmanuel Book Shop, Hamilton.
Sept. 9	Christian Farmers Federation of Ontario Provincial Board meeting. 10:00 a.m. - 4:00 p.m. Ontario Ministry of Agriculture and Food Building, Milton, Ontario. Everyone Welcome.
Sept. 9 - Dec. 2	Redeemer College Extension Courses every Thursday from 7:00 - 10:00 p.m. at Redeemer College; phone 549-8024.
Sept. 11	Back to God Hour Workshop for all reps in the Maranatha Church of Woodstock, from 10:00 a.m. - 4:00 p.m.
Sept. 11	Annual YES Conference for youth leaders in the Meadowvale Chr. Ref. Church. Keynote speaker: Mr. K. Van Wyck - "Learning How to Think Like a Child". Registration $15. For registration call or write: Y.E.S., 1009 Bathurst St., Toronto M5R 3G7; 535-6262.
Sept. 12	London students at Western University and Fanshaw College are invited to a Chaplaincy Open House between church services.
Sept. 12	10:30 a.m. — Waterloo Chr. Ref. Church — 10th Annual Student Welcome, for all university students studying in Waterloo this year. Campus Chaplain Graham Morbey will preach his inaugural sermon. Great Hall - Conrad Grebel College Waterloo, Ontario - Westmount Rd. N., at University Ave. W.
Sept. 17	Annual Western Social at Hank and Ann VanderLaan's home.
Sept. 17 - Dec. 4	Back to God Hour Rallies: Sept. 17 in St. Catharines; Rev. Boonstra speaker. Oct. 2-3 in Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Clinton Chr. Ref. Church, 8:00 p.m.; Dr. Nederhood. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhood. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.
Sept. 18	10th Singles Fellowship Day at Woodland Chr. High-school Breslau, Ont.
Sept. 22-25	Racom Tours with a Purpose, $150.00. Deadline July 30 or when full. For more information call (519) 824-7637 or (519) 821-8693.
Sept. 25	25th Annual Convention of the Ontario Chr. Ref. Sunday School Teachers' Association in the Immanuel Chr. Ref. Church, Hamilton and the Hamilton District Christian High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A. Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops;
Sept. 13/82 - March 18/83	5:00 p.m. banquet. Training for Evangelism seminars.
Oct. 1,2	Quinte and Pine Ridge cadet councils invite you to attend the All-Ontario Rally at the Holiday Inn in Oshawa.
Oct. 13-21	The Canadian Home Bible League missionary tour to Mexico.
Oct. 16	Immanuel Chr. Ref. Church, Simcoe, Ont., 25th Anniversary
Oct. 29, 30	Western Regional Conference on Liturgy and Music. Dr. Bert Polman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, AB; phone: (403) 455-1066.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Sept.10	Wed.Sept.8	Thurs.Sept.2-noon	Wed.Sept.1-noon
Fri.Sept.17	Wed.Sept.15	Fri.Sept.10-10a.m.	Wed.Sept.8-noon
Fri.Sept.24	Wed.Sept.22	Fri.Sept.17-10a.m.	Wed.Sept.15-noon

Waterloo Christian Reformed Church

*** INVITATION ***

10th Annual Student Welcome

Grateful for the opportunity
to continue this tradition
we cordially invite
all university students
starting, resuming or continuing
studies in Waterloo this year
together with parents and family
to join our congregation
in a service of divine worship
to ask the Lord's blessing
upon their academic life
to seek His guidance
for the church's ministry
to the community on campus

SUNDAY SEPTEMBER 12th 10:30 a.m.

in the Great Hall, Conrad Grebel College
Waterloo, Ontario Westmount Road North
(immediately North of University Ave. W.)
Reverend Richard Vanden Berg, our pastor
will lead the service
Reverend Graham E. Morbey, our missionary
Campus Chaplain at Waterloo
will deliver his inaugural sermon

Refreshments and lunch will be provided

1957 1982

25th Anniversary
Maranatha
Christian Reformed Church
of York, Ontario
will celebrate their 25th Anniversary.

Special services are planned for:
Sunday, October 3, 1982
at 10 a.m. and 7:30 p.m.
with former pastors participating!
A social evening will be held, D.V.,
Friday, October 1, 1982
at 7:30 p.m.
in the Cayuga Community Hall
Former members and friends are invited to attend.
Anniversary booklets are available at cost price!
Anyone requiring lodging please call:
(416) 768-3634
or (416) 768-5496

Kincardine
Christian Reformed Church

Building Dedication Service

September 23

7:30 p.m.

Former members and friends welcome!!

Guelph Christian Reformed Church

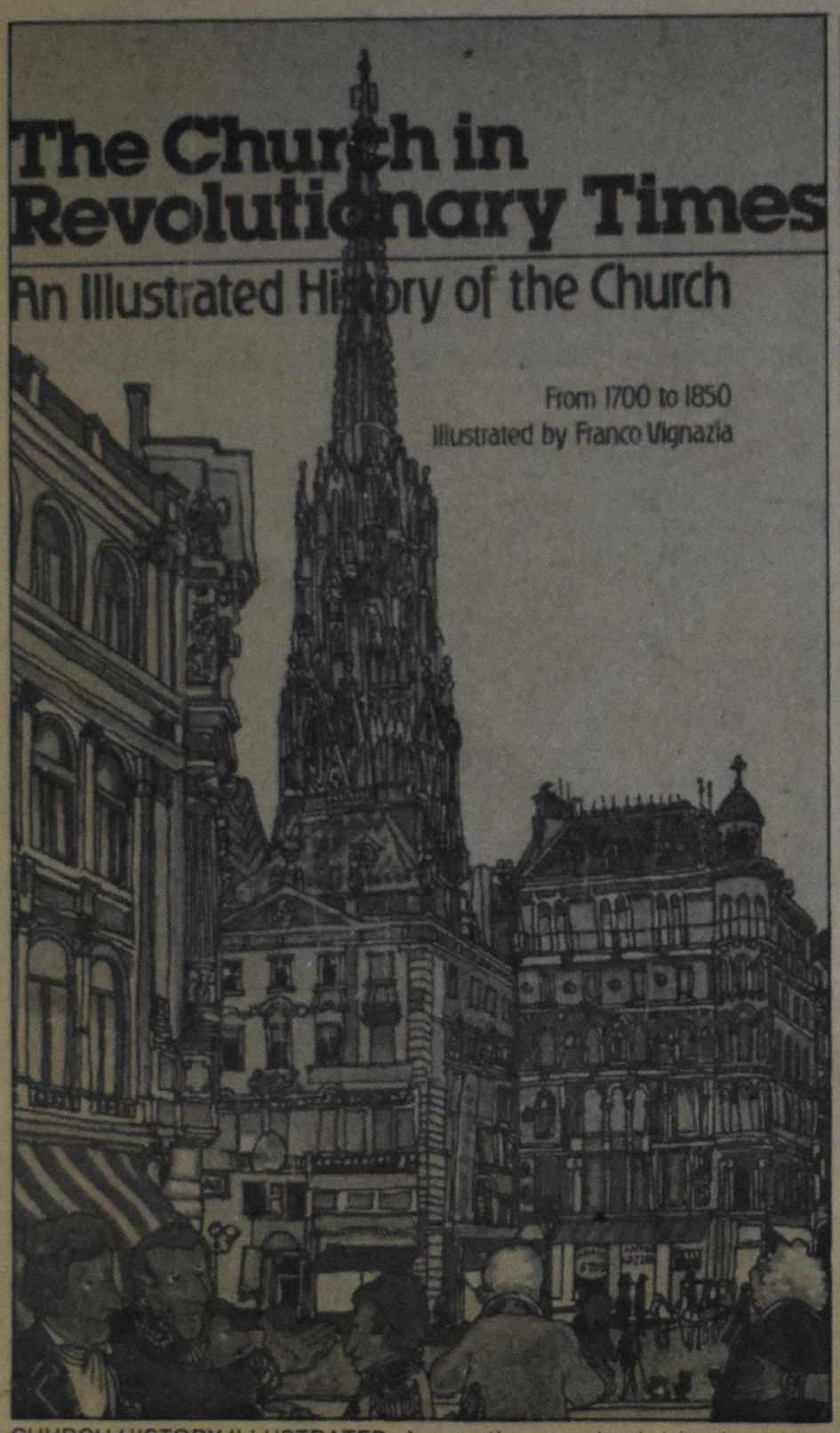
*** INVITATION ***

10th Annual Student Welcome

Grateful for the opportunity
to continue this tradition
we cordially invite
all university students
starting, resuming or continuing
studies in Guelph this year
together with parents and family
to join our congregation
in a service of divine worship
to ask the Lord's blessing
upon their academic life
to seek His guidance
for the church's ministry
to the community on campus

SUNDAY SEPTEMBER 12th 5 p.m. service
in the First Christian Reformed Church,
287 Water St., Guelph, ON
Rev. Ed Den Haan will lead the service.
Soup and bun supper afterwards.

Books


The Church in Revolutionary Times
An Illustrated History of the Church
From 1700 to 1850
Illustrated by Franco Vignazia

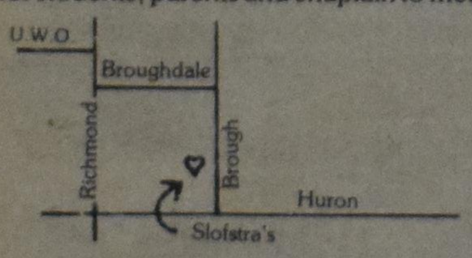
CHURCH HISTORY ILLUSTRATED: *Among the many books that have been published on church history the last few years, is a set of colourful books entitled,* ***An Illustrated History of the Church*** *by Winston Press (1980, Novalis /Select, Ottawa). There are ten books so far in the series that is geared to students at the junior high and up level. The stories begin with the first Christians and work their way up to modern times. The material is presented in a factual way and is accompanied by colourful illustrations and simple maps. Winston Press, the North American publisher, has asked Martin Marty, American theologian to write the eleventh book on the North American scene. School librarians would do well to look at the books for school use.*

LONDON STUDENTS!

at Western University and Fanshaw College

CHAPLAINCY OPEN HOUSE – 1035 Brough.

The Slofstras invite you to drop by their home on **Sunday, September 12,** any time between the two church services. Please use this invitation as an opportunity for students, parents and chaplain to meet each other.



The annual "Western Social" will be held on

FRIDAY, SEPTEMBER 17, at 8 p.m.

Follow the direction below and join the fellowship and fun around the bonfire at Hank and Ann VanderLaan's home, (455-1333, if you get lost).

For more information about London's campus ministry, contact:

Pastor Peter Slofstra,
U.W.O. chaplain,
1035 Brough St., London
(438-1242)

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Religions

Understanding Buddhism

Buddhism: A Way of Life and Thought, Nancy Wilson Ross; Vintage/Random House, 1981; pb., 208 pp. Reviewed by Rev. Johan Tangelder, Strathroy, ON

It is estimated that between one-third and one-fifth of the people of the world follow some aspects of Buddhism, and that this number is steadily growing, not only in Asian countries like India, but also in modern Europe. In the USA, various forms of Buddhism have attracted a following. In Hawaii, America's newest state, Buddhism is the major religion. Many modern Westerners practice Zen; others have become enchanted by the Tibetan form of Buddhism through the influence of exiled Tibetans, or they have taken instruction in Theravada Buddhism with teachers from Sri Lanka or Thailand.

Buddhism has nothing in common with Christianity. It is a man-centered religion; man is the instrument of his own destiny. Buddha himself has made this plain. He once said that "By one's self evil is done, by one's self one is purified. The pure and the impure stand and fall by themselves. No one can purify another." And unlike Christianity, it has no concept of a personal divinity. The author says: "It cannot be too often emphasized that Buddhism recognizes no sacred and revealed scripture and no divine personality existing outside and beyond man and his world. In Buddhism there is no personalized single great being whose final word is set forth in specific, sacred, never-to-be-questioned writings, as in the Judeo-Christian Bible."

Nancy Wilson Ross gives special attention to the Theravanda tradition associated with Southeastern Asia and to the Tantrayana associated with Tibet and Zen, linked to Japan. She is a convert to Buddhism with a Christian-western background. This heritage becomes evident in her optimistic-philosophical description of Buddhism. She neglects to give an adequate treatment of folk-Buddhism though she admits that Buddhism abounds in contradictions and paradoxes. The proliferation of Buddhist deities, which is an integral part of Buddhism and art in certain cultures, illustrate the point.

Ross' discussion of Tibetan Buddhism doesn't take into consideration the awful results of the inherent feudal system of thought and practice. For centuries, the country has been in primitive darkness, gripped by fear and demonism. Han Suyin, in her book **Lhasa, The Open City,** counters the view that Tibet is a paradise lost.

Asiaweek (Nov. 13, 1981) reported that "There is no question that Chinese rule has brought an unprecedented degree of economic security and social welfare to the average Tibetan. Only three decades ago, a tiny percentage of the population owned 95% of Tibet's arable land, and serfdom and slavery were everyday facts of life for a considerable number of Tibetans. The rate of infant mortality was among the world's highest, and illiteracy was widespread. Today, the signs of progress are everywhere, from new roads and schools to health-care facilities, and extensive land reform has undeniably created a more equal distribution of assets." And it comments on its religion that "Although Tibetan religion is largely based on Mahayana Buddhism, it has also strong elements of demonolatry, a heritage of the ancient, animistic Bon creed native to the region. Tantrism, a mixture of Shiva-worship and black magic, has also had considerable impact."

Despite my criticism, I hope that Nancy Wilson Ross' book will receive wide circulation. She has given a clear, refreshing and fascinating introduction to one of the world's major religions. Mission committees may want to purchase this book to aid them in their outreach to refugees from Southeast Asia.

Eschatology

Things yet to come

The Layman's Series: What the Bible Teaches About the End of the World, Bruce Milne, Tyndale /Mitchell, 1979; pb., 159 pp. **Wederkomst en wereldeinde: De zin van de "parousia" in het Nieuwe Testament,** H.M. Matter, J.H. Kok, Kampen, The Netherlands, 1980; pb., 157 pp., fl.22.90. Reviewed by Theodore Plantinga, Redeemer College, Hamilton, ON

These two books present us with a contrast in levels of treatment. Milne's book is essentially what the publisher claims it is, a layman's guide. It is solid, reliable, easy to read, and cautious — perhaps a bit too cautious. One would like to see more theological imagination and freshness. Still, we must remember that Milne did not write his book as a theologian speaking to theologians. In short, his book can be put to good use in our circles, for we can certainly use some reliable guidance on eschatology or the doctrine of the last things. (For a little longer guide in eschatology, I recommend Anthony Hoekema's book **The Bible and the Future,** which I reviewed here, Nov. 14, 1980).

It is virtually impossible to deal with the various eschatological topics without disagreeing with people. Milne takes a generally Reformed position on the divisive issues, but he warns — and rightly so — that the disagreements on eschatology should not lead us to break off relations with fellow Christians who cling to a premillennialist eschatology. Here he reflects the hesitation we find in James Orr's classic work **Progress of Dogma.** Perhaps it is the task of the church of our time to clear up the controversy and confusion concerning eschatology.

Matter's book is more theologically sophisticated. It includes discussions of various Greek New Testament terms that are important for eschatology and also acquaints us with various European thinkers who deal with eschatological questions, including the Marxist philosopher Ernst Bloch, whose importance for theology is often underrated. Matter's book is thought-provoking and, like Milne's book, reflects the somewhat open state of the discussion. It can be read with profit as an introduction to some of the issues.

A Study Guide for Handbook of Biblical Prophecy, Riley B. Casey, Baker/Welch, 1981; pb., 44 pp., $1.15. Reviewed by (Rev.) William L. Vander Beek, Burnaby, BC

In 1977 two Regent College (Vancouver) professors edited a symposium on "Biblical Prophecy," which stated various views on fulfillment of prophecy within the framework of evangelical unity. It contained a plea for "balance" and concentrated not so much on chronology but on ongoing developments within Christian expectations.

Mr. Casey has now provided this handy little study guide to accompany what is now called the **Handbook of Biblical Prophecy.** Each chapter first contains a brief summary of the related chapter in the **Handbook** plus a manageable number of questions for discussion. If premill and amill are indeed able to study a booklet like this together, then the cause of the unity of evangelical Christians has been well served.

Children's literature

Children in Literature

A Child Growing Up, compiled by David Kemp, illustrated by Klaas van Weringh, Simon & Pierre, 1979; pb., $7.95. Reviewed by Christine Farenhorst.

This most enjoyable book of childhood experiences was compiled by David Kemp who is currently Associate Dean of the Faculty of Education at Queen's University in Kingston, Ontario. He uses a variety of poets and authors, from twentieth century Margaret Atwood and Dylan Thomas, back to Paulin Johnson, Oscar Wilde and Charles Dickens — not to mention a host of others — to etch his way into the early years. Kemp divides his anthology into various headings, such as childhood innocence, children and parents, and child love. The only criticism I would dare mention would be that one heading I found to be missing. That was children and God.

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Books

Literature

Poetry to Warm the Heart

A Book of Praises, Joyce Blackburn, Zondervan/Mitchell, 1980; 128 pp. Reviewed by R. Klein, Pierrefonds, PQ

The chief weaknesses of Joyce Blackburn's little praise book is that it contains only thirteen of her own piquant poems. That's a great pity, for her beautiful, terse verse is as powerful as it is pretty, a resounding contemporary song of praise to God as creator and redeemer.

This is not to say that the many other poems and prose passages in this attractive book — 10 x 21 cm — are not beautiful. A great deal of it, however, is fairly traditional in style, lacking the robust directness of Ms. Blackburn's own writing.

In this volume, St. Augustine rubs pages with Amy Carmichael, Pope John 23rd with Christina Rosetti. Pablo Casals shares a page with J.S. Bach, and Thoreau's ode to solitude and nature follows a majestic passage from the book of Job.

Those who enjoy the reading of praises will undoubtedly like this book, while those who prefer to pen their own might well find it an additional source of inspiration.

Church history

There must be a positive note in church history

The Church in the Twentieth Century, L. Praamsma, Paideia Press, 1981, pb., 289 pp. Reviewed by W. Stanford Reid, Guelph, ON

This is the final volume, no. 7, of a history of the Christian church, bringing Dr. Praamsma's work in this field to a close, by dealing with the church in the present century. The work was first published in Dutch, but is now presented in a translation made by the author himself. From what can be gathered from the material, the story concludes around 1975.

Writing contemporary history is very difficult, not so much because information may be scarce, although that is a possibility. But the basic problem is to be able to sift out what is of importance and truly significant for the future, and what is merely passing and ephemeral. So many of our judgments of the contemporary scene are really quite subjective, and Dr. Praamsma has had to face this question head on.

Beginning his account of the church's life around 1900, by 1914 the author is in full swing, presenting a very careful picture of the situation in the church before World War I. After 1918 he expands into various topics covering the rise of totalitarianism, Roman Catholic developments and even "The Mystery of Israel." The period since 1945 he regards as a period of confusion and drifting in the church. His one confidence is that Christ has not forsaken the church, and that time has not come to an end, so there may be a renewal ahead.

The author has done a great amount of research for this work, but the problem which this reviewer faces is that too much stress is laid upon the negative aspects of the church's history. A major part of the work is devoted to the persecutions through which the church has gone in this century. Added to this, a large amount of space is devoted to the anti-Christian type of thinking which has become so common, particularly in the western world. Much consideration is also given to the various divergent schools of thought within the church from Karl Barth and Emil Brunner to Jugen Moltmann and G. Gutierrez. After a while the whole story becomes terribly depressing.

One could wish that much more space were given to the positive aspects of the situation. True, he talks about J. Gresham Machen and Cornelius Van Til but never gives them the same space as the so-called "liberals" or "Neo-Orthodox" theologians. Furthermore, there is no mention of evangelical movements such as the Inter-Varsity Christian Fellowship, not even a reference to the International Association for Reformed Faith and Action. World Vision and various missionary endeavours also do not appear with the result that the spread of the gospel in places like Africa is left out of the picture. Consequently, what God is doing in and through the church today in spite of all the persecution and error, receives little or no attention, giving a rather depressing view of the church in the twentieth century.

This is a useful book as it gives the reader an overview of the various movements, both political and theological, which have an important influence on the church. If one wishes to obtain a quick analysis of a good many of the current trends in the church today it can be of considerable help. But as pointed out above, it tends to be one-sided. Perhaps Dr. Praamsma should now think of an eighth volume on the subject of the positive aspect of the church's history and how the gates of Hell are not prevailing against it.

The family

Children have feelings

It's Hard to Tell You How I Feel: Helping Children Express and Understand Their Feelings, Richard L. Krebs, Augsburg, 1981; pb., 127 pp., $4.50. Reviewed by Hank VanDooren, Burlington, ON

This is a well organized little book which builds on the premise that children go through "levels of affective development" of expressing, describing, explaining, and exploring their feelings. There is an interesting argument that, through this process the child develops distance from his feelings which might otherwise overwhelm him. Hence, a sign of maturity is the ability to regard your feelings understandingly.

Kregs does not cheapen the significance of feelings by suggestions that they must be expelled from your system, or to "let it all hang out" which has been such a popular rallying cry. He sees feelings as important signals which you need to incorporate in order to live a fuller life. The clear implication is that people who experience problems in living have mismanaged their feelings. This is an acceptable statement but only if it is understood that Krebs follows a rather broad definition of feelings.

The book provides some good guidelines for the roles of parents. Without getting into details, the author encourages parents to understand the levels of emotional development in their children. This understanding is enriched when parents are able to relate it to emotion-laden events in their own past. Parents are encouraged to be important role models, and key persons in helping children find acceptable ways to master their feelings.

A chapter on "Religious Feelings" is probably more confusing than helpful. Suggestions that feelings can also be messages from "beyond ourselves," or that looking at feelings is similar to "testing the Spirits," would not stand the test of a solidly scriptural approach to the matter. However, this one weak chapter is not sufficient reason not to read this book.

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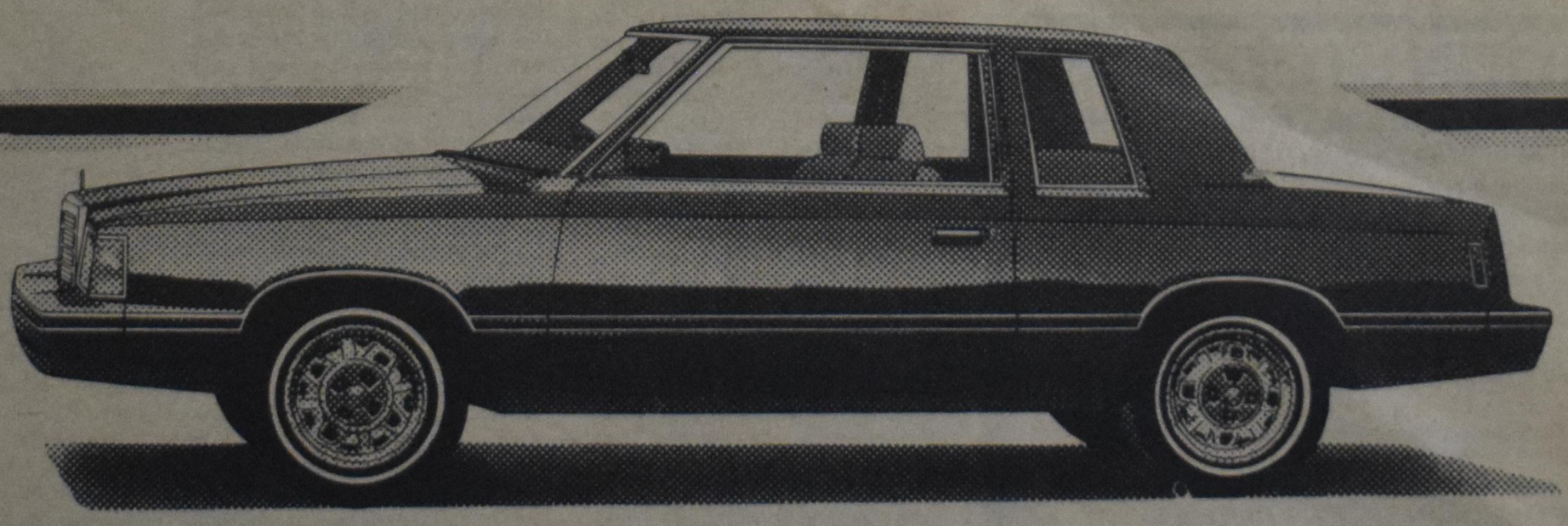

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